

The AMERICAN FRIEND

July 31, 1952



PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MMF

Photo by James Furbay

The Meetinghouse at Jordans, England

The sunlit meetingroom of this historic Quaker Meetinghouse seems to invite worship and fellowship—a symbol of the warmth and inspiration of the Wider Quaker Fellowship.

The Wider Quaker Fellowship Issue

The Wider Quaker Fellowship

By Emma Cadbury, Chairman

WE ARE very grateful to *The American Friend* for granting us a place in this issue, so that our members may share the interests of the publishers and readers of *The American Friend* and that these may become better acquainted with the Wider Quaker Fellowship.

CONTENTS

A request from the editor that Mary Hoxie Jones should write about her father's connection with our Fellowship has brought forth a fuller history than we have ever had before of the inception of his idea of the movement and of its gradual realization. Her sorting and classifying of Rufus Jones' papers during the past year, as well as her close personal cooperation with him during his life time, made possible the research on which her article is based. We feel that this is a very important contribution to the understanding of the Wider Quaker Fellowship by its members and by Friends. We hope it may lead to further constructive development in the working out of the underlying idea.

We also welcome an article on the Friends Fellowship Council, which sponsored Rufus Jones' conception of the Wider Quaker Fellowship and has included it in its field of service as an outreach of Quakerism to those outside its membership. The Fellowship is composed of persons who have close sympathy with Friends in their apprehension of the reality of the Inward Light, in the spiritual experience that is the basis and the result of that apprehension, and in the way of life to which it leads. James F. Walker, the Executive Secretary, explains the lines of service within the Society of Friends of this Fellowship Council.

We are also including in our part of this issue an article by Weldon Reynolds entitled "Notes on a Quaker Theology," not previously published, which we feel has a message especially to the members of the Wider Quaker Fellowship but also to all other thoughtful readers.

As an illustration of one of the ways by which seekers of truth and life come to desire fellowship with us, we are giving you, with the writer's permission, the statement sent to us by a recent applicant for membership. We believe that for honest seekers like this one, and also for those who in many ways feel the need of the wider fellowship that Rufus Jones desired,

we have a small but unique place in the religious life of our time.

In response to the invitation by Rufus Jones, which has been used as the introduction to the Wider Quaker Fellowship ever since 1936, the membership has gradually grown to about 4,000. The majority are scattered over the United States. Many of these are without personal contact with other members or with Friends, but some have found kindred spirits and meet together for worship and study. In some cases members of the Fellowship have been active in the creation of new Friends Meetings. In New York, Philadelphia, Chicago, Washington, Cambridge and Baltimore there are larger groups which have been called together occasionally for meetings. Many members have been or are workers with the American Friends Service Committee in different lands.

In South America the members are few and widely scattered. Philip Conard, who now lives in Uruguay, but who has worked with and for Friends, is a valuable link with these members. In his travels he can sometimes visit them personally. We also have scattered members in Africa, the Middle East, India, Japan, and China.

For a number of years there have been Wider Quaker Fellowships in Australia and New Zealand, quite independent of the office in Philadelphia but probably the outcome of Rufus Jones' concern. We have corresponded with them and are always interested in reports of their progress.

FRIENDS OF THE FRIENDS

In Europe where Quakerism has taken root and Meetings have gathered, there have been "friends of the Friends." These are groups associated with the local Friends, just as there are in connection with probably all the local Meetings in America. This has been especially true in the case of Germany, and the group is definitely recognized by the Yearly Meeting. In France there are *membres associes* who are closer to the Friends than the *sympathisants*. In Switzerland in addition to the 80 members of the Yearly Meeting, there are some 30 who work actively with Friends and can be called real "friends of the Friends," while there are 300 who are interested to receive a circular letter.

The Dutch Friends have a *Wijdere Quakergemeenschap* or Wider Quaker Fellowship. Since 1946 an effort has been made to keep in touch with



Emma Cadbury

these through a Secretary who has traveled about holding meetings and giving lectures on Quakerism. We have had interesting reports from her. Then there are the "Quaker Friends" in Denmark with whose concerned Secretary we have been in contact and to whom we send a few copies each quarter of the literature that we send to our members. They have held meetings for study among themselves and also with the Friends, and have corresponded with isolated members. In 1946 some Friends in Vienna took up the idea of a Wider Quaker Fellowship and translated Rufus Jones' invitation into German and sent it to some interested people. For about a year and a half monthly group meetings have been held with addresses on Quakerism and allied subjects. Last summer 16 members of this group applied for membership in the Wider Quaker Fellowship, and these receive our quarterly mailings. The group has now grown to 26 members. One of the earliest members of the Wider Quaker Fellowship was an Austrian, Frau Helene Scheu-Riesz, who now offers her home in Vienna (XIII - La Rochegasse 3) as a center where she hopes to welcome members coming from abroad.

A new development last year was the bringing together of some religious seekers in Italy, of whom Arthur Mekeel, the American Friends Service Committee worker in Italy, had learned, and whom he had visited and sought to help in their interest in Quakerism. Some whose names he had sent to the Wider Quaker Fellowship were invited to join and did so. I had the privilege of attending their meeting in Gavinana, Italy, a year ago. They were keenly interest-

ed in learning more about Quakerism, and although not wishing to join the Society of Friends, they set up a center of information in Florence calling themselves *Gruppi Italiani degli Amici dei Friends*. A second conference was held at the same place this Easter, and other seekers have been discovered. They use an Italian translation of Rufus Jones' invitation to the Wider Quaker Fellowship.

Through the *Lettre Fraternelle* of the French Friends we learned of a little group who were meeting occasionally in Brussels, Belgium, and wrote to them. Their English correspondent has just replied that they are in effect a group of Quaker sympathizers, numbering about 10. They receive *The American Friend*, *The Friends Intelligencer* and *The Friend* of London. They have had some visits from Friends and are in touch with a Mennonite group in Brussels. They meet once in two months and are planning to study "The Faith and Practice of the Society of Friends" by John S. Rowntree, translated into French. They have asked us to send them our quarterly mailings.

THE IDEAL OF FELLOWSHIP

We feel that all these groups in their local spheres are representing the ideal of Fellowship that we seek to carry forward in its world-wide significance as envisaged by Rufus Jones. It has meant a great deal to us when we could have contact with them.

Naturally the "Fellowship of Friends of Truth" in India, of which Horace Alexander has been telling American Friends during his recent visit, is of great interest to us. They seek religious fellowship on the basis of silent worship and cooperative service, across the barriers of different religions, each respecting the sincere religious faith and experience of others while maintaining full loyalty to his own religious convictions.

May we not see in these fellowship movements a part of the present trend toward religious unity, arising from a concern to seek first—and together—the Kingdom of God? Am I wrong in seeing this concern developing through the great missionary conferences, in the motivation for the creation of the World Council of Churches, and in the movements toward Church unity among and within our Christian denominations? In the Society of Friends we have seen this trend in the organizing of the Five Years Meeting, in the holding of World Conferences of Friends, in the setting up of the Friends World Committee for Consultation, and at the "grass roots" in the drawing together of different branches in "united Meetings."

Rufus M. Jones and the Wider Quaker Fellowship

By Mary Hoxie Jones

BEING born a member of the Society of Friends was, for Rufus Jones, the supremely fortunate coincidence of his birth. Growing up in a Quaker home under the influence of his mother, father and Aunt Peace, hearing the ministry of his Uncle Eli and Aunt Sybil, getting into his very being the atmosphere and environment of spiritual experience, was, as he often said, the best thing which could have happened to him.

It is worth recalling briefly Rufus Jones' early experiences with Quaker Meetings because if it had not been for the influence of his home and the inspired preaching of his Aunt Sybil, coupled with the more matter of fact style of his Uncle Eli, the boy might have been repelled by his bi-weekly experiences of sitting on hard benches during long dragging silences or listening to sermons whose sum and substance amounted to the phrase he often used to quote, "We must learn of a digging deep, yes, deep." Augustine Jones, his first cousin and 28 years Rufus Jones' senior, grew up in the same Meeting, which changed little between the boyhood of the one and that of the other.

Augustine Jones wrote, many years later, "We had more cranks at the Friends Meeting than were ever found in any other meeting within my knowledge. I think the others were too gentle and patient with these lunatics and the usefulness of the Meeting suffered. The energy of these people, in attending Meetings, where no preaching was certain, no modern attractions were expected, has been the marvel of my existence. I know of no earthly parallel to this loyalty this side of martyrdom."

Nurtured in this hard school of worship, Rufus Jones found the teaching and ministry of men like Thomas Battey at Providence Friends School and Pliny Chase at Haverford College a revelation of a new kind of Quakerism. Isaac Sharpless, who was a scholar, teacher and administrator, showed that a man could carry the passion for learning along with the passion for spiritual experience and prophetic ministry. Quakerism was not only "a digging deep" but a reaching out and a going forward. When Rufus Jones was still a young man in his twenties, he was elderled for starting his sermon with the sentence, "Since sitting in this Meeting, I have been thinking." "Thou

shouldst not have been thinking," was the terse comment.

He could not live without thinking, without moving ahead, without examining other people's experiences. When he returned to his home at South China for the summer after his first year of teaching, one year after graduating from Haverford College, he was stifled by the static type of Quakerism which he found, though he was, as he always had been, touched by the intrinsic goodness of the people there. Quakerism ought to be a rushing torrent, not a stagnant pool.

Charles Morgan, discussing art, says: "It is the function of art by its intensity . . . to perceive some aspect of order in the chaos of living, some aspect of beauty in that order, some aspect of truth in that beauty, and so to distil experience that we are made partakers of its essence and are enabled to re-imagine and to renew ourselves." (Charles Morgan, *Liberties of the Mind*, page 100.)

DEDICATED TO QUAKERISM

This is what Rufus Jones felt about being a Quaker. He partook of its essence, re-imagined it and renewed both it and himself. He was only 25 years old when he made the decision that he would dedicate his life to understanding and interpreting Quakerism. Pliny Chase, who died when Rufus Jones was studying at Heidelberg in 1887, had once said to him, "Rufus, quit thee like a man," and he came from Europe ready to start the long process of "quitting himself" like Pliny Chase. Years later in 1937 he wrote, "It was a turning point in my life when I discovered that I belonged to a mighty spiritual movement rather than to a peculiar and provincial sect. I saw honest and self-sacrificing leaders in the Society of Friends devoting their precious lives to the task of preserving peculiarities and scruples and narrow conventions, when to me it seemed absolutely certain that our one hope of becoming a vital instrument in the hand of God lay in realizing the passion of our great founders to be the living seed of a world wide and ever growing spiritual movement." (Rufus M. Jones, *Quaker Outreach*.)

He felt that it was impossible to bring new life into the Society of Friends without fully understanding all the strands which had gone into it. The plan to write the history — now

THE WIDER QUAKER FELLOWSHIP ISSUE

Pages 258 to 265 of this issue of *The American Friend* have been prepared by the Wider Quaker Fellowship, whose offices are at 20 South 12th Street, Philadelphia 7, Pennsylvania. This journal welcomes the opportunity to make known to its readers the scope and importance of the Wider Quaker Fellowship, and the opportunity of coming to the attention of the members of the Fellowship, to whom this issue will be sent.

The August 28 issue will feature the Friends World Conference, held at Oxford, England July 28 to August 6.

There will be no issue on August 14, due to a vacation period at the Brethren Publishing House in Elgin, Illinois, which prints this journal.

known as the Rowntree Series — was worked out with John Wilhelm Rowntree in the years between 1897 and 1905. The latter's death in 1905 left Rufus Jones with the major task of carrying the project forward, which was completed in 1921 with the publication of the 2 volume *Later Periods of Quakerism*—a monumental achievement in itself. While writing this book Rufus Jones was in the midst of the organization of the American Friends Service Committee, with all the problems of relief work, personnel and negotiations with the War Department.

This parallel achievement was not so apparent at the time but is of particular interest from this vantage point. He was completing the historical survey of Quakerism at the moment of creating a new exponent which would revolutionize the Society of Friends. Although it is not likely that he was thinking about himself, his own words in 1924 at a conference to discuss the future of the Service Committee express very well what was happening to him. The period of European Relief was over and the conference was held to discuss whether or not the Committee should be laid down.

"We have often felt, I am sure, a strange sense of awe as we have seen the way the hand of God has led us forth and opened doors before us. *The past is secure.* . . . If there are tasks lying clearly at our door—God-given tasks which we can do better than anybody else can—let us then once more say, 'Yes, send us to the work and anoint us for it.'" (Mary Hoxie Jones,

Swords Into Ploughshares, page 129.)

He listed some of the urgent matters which he believed the A.F.S.C. should consider as reasons for continued existence, first of all "message work for the continent of Europe. This has sprung naturally out of our relief work and we must carry it on. It involves an interpretation of our Quaker spirit and way of life, both for the countries abroad and for ours here at home." This became for Rufus Jones the new task for which he was anointed. The past was secure. He understood it as a scholar and he had preserved it as an author. Now he was ready to go forward.

A MOMENTOUS JOURNEY

Two years later, in 1926, the YMCA invited him to give a series of lectures in China. The journey finally included Japan, China, the Philippines, Singapore, Ceylon, India, Egypt, Palestine, Europe and England and opened new doors as he met with students and teachers, Christian and non-Christian, missionaries and leaders wherever he went. He found in all of these, groups of seekers—different in some respects from those whom George Fox found waiting to be gathered in 1652—but none-the-less hungry.

In Cairo, near the end of this momentous journey, addressing a group of such seekers, the idea occurred to him of a "wider Quaker fellowship, a looser, less completely organized group than the Society itself, which these people could join. Many had no denominational affiliations, others are doing valuable service in existing churches, but need a spiritual backing. There would be no conditions of membership in this fellowship except a readiness to dedicate oneself to the way of Love and a faith that man is a candle of the Lord and can become a center of radiance, an organ of the Spirit, just where he lives. It would be an organism rather than an organization, and it would need kindled lives behind it."

BEARERS OF THE TORCH

"I am not interested any more in just clinging to the Society of Friends and preserving it. . . . We stand at a crisis and we can be bearers of the torch as our fathers were or can carefully husband a little flame and keep it from going out a little while longer." (Report of Rufus Jones' remarks at a joint meeting of Friends Service Council and Home Service Committee, London, October, 1929, *American Friend*, November 7, 1929, p. 825.)

From 1926 until 1929 the idea was germinating in his mind and during that period he travelled widely among colleges and universities in the United States before returning to England and Europe in the summer of 1929 when

the above report was given. The number of persons eager to know more about Friends kept growing. He found them in large cities, in great university circles, in isolated villages, among all age groups. They wanted a "living communion with a living and present God."

"The problem . . . is the building of the Kingdom of God in the human soul and thence in the world around it. . . . One way of meeting this hunger is to seek to bring such people into full membership . . . but there are a great many Meetings that are feeble and these would bring a sad disillusionment to those heart-hungry seekers. . . . What are we to do to meet the need of this wider group of people when it is not possible to share the group life and fellowship of our Meetings?" (*American Friend*, November 7, 1929, page 825, slightly altered.)

He found many persons in England who were interested though some were hesitant. "The thing that has made them unenthusiastic in their response (to a wider Fellowship) has been the feeling that I was proposing a double-level membership scheme—full membership for the inner circle of completely fledged and matured Friends and a weaker, less adequate type of membership for a much larger group of persons who would form a sort of 'outer court of gentiles' or a fellowship of those 'without the gates' who would have somewhat the status of 'associate members.' To put the idea thus frankly and clearly is, of course, to demonstrate its impracticability and the futility of it.

THE EXISTENT FELLOWSHIP

"My so-called 'wider fellowship' already exists and is a more or less patent fact. The real issue is, not how to make it or create it, but rather how to recognize it and cooperate with it. The point I keep hammering at is just the fact that there is a vast number of persons in the world today who have been attracted to us by our way of life. They believe, rightly or wrongly, that we have caught the vision of the Great Galilean and are trying to put it into life and deed, and are not content merely to talk about it and preach about it. They have been convinced that our type of worship has truth and reality. . . . They hope and in some measure they believe that we have found what they are seeking and that we are a seed . . . of the Church of the Spirit . . . Hope has come to birth and the expectancy has grown.

"My main concern has been to call attention to this existent fellowship of friendly expectant sympathizers and to ask whether . . . we could draw closer to this wide-spread fringe of friends of the Friends and draw those

that compose it closer to us. . . . Of course the first step in any such (spiritual) adventure must be the revitalization of our own membership so that we may in *fact and truth* be the living spiritual nucleus of this enlarged fellowship. . . . Our real test—a test which amounts in fact to a destiny — is whether this crisis is going to recreate us and bring us up to a new level of spiritual efficiency or not.” (That Wider Fellowship, *World Outlook*, January, 1930.)

BROWNS MILLS CONFERENCE

While Rufus Jones was in England, the Message Committee, established in 1930, by the American Friends Service Committee before the organization of the Fellowship Council or the World Committee, held several meetings to discuss ways and means of forwarding this concern for a Wider Quaker Fellowship. When he returned to the United States he laid his two concerns—the Wider Quaker Fellowship and the revitalization of the Meetings—before the Ministers and Elders of Philadelphia Yearly Meeting in March 1930. As a result of this, the Message Committee took the initiative in holding a conference at Browns Mills, New Jersey, in April to which 60 Friends were invited.

The paper which Rufus Jones prepared for this conference has not been found, but notes taken of his remarks give the gist of what he had in mind. “We must try and consider how to *raise* the whole spiritual level of the Society. Delegations are needed for *awakening* Friends in the homes and meetings to a clearer meaning of our purpose in the world . . . There are so many Meetings that are not *awake* to the fringe of the Wider Fellowship near their Meetings. We must have a larger nucleus of people who *understand* and to do this we must carry back to our Meetings a *reawakening* vision. . . . All the while we are trying to *raise* the spiritual tone we are helping it along. . . . (We must) have in our minds a continuation of the *deepening* of the Society.” (Notes taken by Mary Hoxie Jones at Browns Mills Conference, April 26-27, 1930—italics mine.)

There was further consideration given to this concern, but the Wider Quaker Fellowship was not a reality until 1936 when it was taken up by the American Friends Fellowship Council, established also in 1936.

Rufus Jones prepared a letter which was sent to any persons expressing an interest. This letter is still being used today:

“Those who enroll in this Fellowship are merely expressing their desire to share in the life of a brotherhood—a kind of Franciscan Third Order—of persons who believe in a direct and immediate relation between the human

soul and God, who are eager for refreshment and inspiration through times of silent communion with God and who in the faith that there are divine possibilities in all persons, would like to help promote, by the gentle forces of love and truth and friendliness, a way of life based on cooperation rather than on rivalries and contentions. . . .

“We are asking those who receive this letter to talk with the secretary of the Fellowship Council . . . to request literature of interpretation and perhaps to form local groups for worship together. . . . This Fellowship is a way of life, a contagion of spirit, rather than a form of organization. This endeavor is an attempt, through correspondence and the circulation of literature and, through friendly visitation and intercourse where possible, to draw into closer spiritual relations, kindred spirits around the world. . . . It will be in work together in . . . quiet ways of love and peace that we shall find ourselves in mutual and reciprocal fellowship with the Great Companion who is the deepest Life of our lives, and in this cooperation we shall find ourselves nearer one another in heart and mind.”

Some years after the Wider Quaker Fellowship was established Rufus Jones wrote:

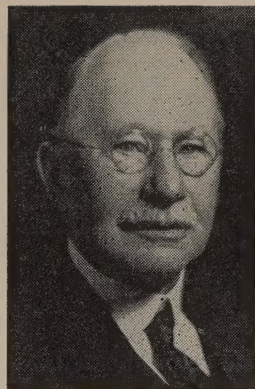
“The main reason for putting the name ‘Quaker’ in the Wider Fellowship was that originally Quakerism had been a movement type of Christianity and that in our time Quakers had in a striking way taken up the burden of the world’s suffering, had gone to many lands with relief and friendship, had drawn into its world-wide work hosts of those kindred ‘seekers,’ so that in a real sense the Fellowship naturally formed around that name.

FELLOWSHIP AS A VITAL CELL

“It has been said that St. Francis ran away to God as other boys run away to sea. It was his rediscovery of the Life of God working afresh in the lives of men which restored a saving quality to the civilization of his century. I have hoped that once more in these critical times *we* might run away to God, might restore our souls with His life and power, fortify ourselves in his strength and then take our full part in rebuilding our broken world.

“The First Epistle of Peter gives a fundamental insight for the formation of a Fellowship as a vital cell of a universal Church of the Spirit. Here is the great text: ‘Build yourselves up as living stones into a spiritual house.’ This is a new kind of Temple-building.” (Rufus M. Jones, “The Wider Quaker Fellowship,” *Friends Intelligencer*, August 3, 1946.)

A long road had been travelled from



Blackstone Studios

Rufus M. Jones

the days when Rufus Jones had been elderd for preaching about what he had dared to think. By the processes of his intellectual interpretation and his own spiritual experience he had enabled people to see that Quakerism was not a digging into the ground nor did preaching have to shake the house in order to get across the message. There was another way which his own life exemplified, and which he carried on to the very day of his death.

The titles of the books and pamphlets written in his later years carry on the statements which he gave during the Browns Mills Conference where he emphasized awakening, deepening, raising the level, understanding. During the last ten years of his life he wrote *The Vital Cell, Are We Ready?, Quakerism, A Movement Not a Sect, and A Call to What is Vital*. Even while fatally ill, he wrote *A New Installment of the Heroic Spirit*. When time was short he still had vital and heroic things to say because there were people who needed them, people who were Friends and those who were not, but who longed for the fullness of life and the reality of God’s presence. In their frustrations and confusion of mind he wanted them to see how close God really is and how easy to find if you are ready and have a heroic spirit.

“The excellence of every art is its intensity,” said John Keats, and for Rufus Jones the Society of Friends in all its many facets was an art, and it was excellent; he threw himself into it with all the passion and intensity of his being. It became the all consuming purpose of his life.

George Fox and his circle of Friends knew only too well that they were merely a remnant . . . but he lived and died in the faith that the Quaker group was the *Seed* of an immense world-wide harvest that would . . . eventually become universal.

Rufus M. Jones

The American Friends Fellowship Council

—a Brief History and Interpretation

By James F. Walker

History

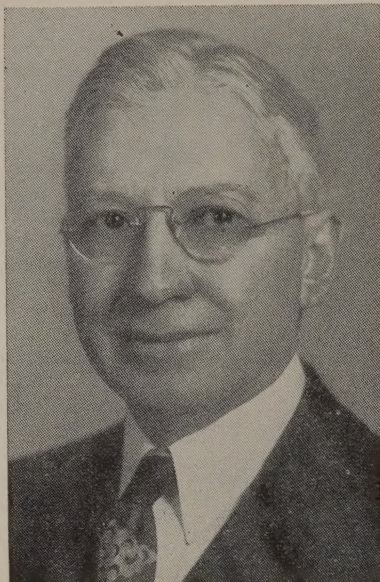
THE Friends Fellowship Council had its origin in the Fellowship Committee of the American Friends Service Committee. For several years this small committee interested itself in the new worship groups springing up over the country and in helping to increase acquaintance among Friends through intervisitation. One of its successful projects was the formation of a circulating library of Quaker literature.

At the Service Committee General Meeting, June 15, 1935, Rufus Jones reported that a special subcommittee had considered the problem of membership in Independent and United Meetings, and that "this committee hopes the A.F.S.C. will change the Fellowship Committee to a Fellowship Council whose duties will be: promotion of itinerant visitation; cataloguing the names and addresses of individuals and groups of the 'seeker' type at home and abroad who would like to come into the Society of Friends; encouraging the creation of literature adapted to the needs of such persons; furthering correspondence with them; and fourthly, to become the mother body, at least temporarily, for all Independent and United Meetings in America; and lastly, to bring such Meetings into contact with the Yearly Meetings, or meetings, which should be most fitted to accept them into membership."

It was the endeavor to build up a closer relation of fellowship with the "seeker type" that led to the formation of the Wider Quaker Fellowship. This organization is world-wide in its scope. It is made up of those people who for one reason or another are not yet ready for membership in the Society of Friends, but who desire to keep in touch with Quaker thought and activity. The group is held together by correspondence. A warm personal letter and some pamphlet that is thought appropriate is sent out quarterly.

The American Friends Service Committee approved the report and steps were taken to set up the new organization. In October 1935 the Board named eight Friends to form a nucleus of such a group and to nominate others bringing the total up to 25. They were asked to report back to the Board.

The plan as outlined in detail provided that the Council should be



James F. Walker

composed as far as possible of persons selected from all branches and types of present day Quakerism. The cooperation of Yearly Meetings was sought, and at the present time 16 of them appoint representatives to the Council. Individuals are also coopted and drawn into the service. The plan provided that the Council's "primary scope and function shall be the promotion of spiritual life and health of the Society of Friends, the closer cooperation of existing meetings, the integration where possible of its widely scattered membership, and the formation of closer relations of fellowship with 'seekers' and 'friends of the Friends' in all parts of the world where American Friends have natural ties of intimacy with them." Itinerant visitation was an ever recurring concern with the Council's founders.

The annual meeting in 1944 declared: "The Fellowship Council as a widely representative body of American Friends is charged with the responsibility of helping the new Meetings to find their most effective place in the life and organization of the Society. As the new Meeting starts, it is the policy of the Fellowship Council to help develop fellowship between it and the Yearly Meetings near it. Such fellowship should be helpful to both and open the way for the new Meeting to grow into a natural relationship to

the one or more Yearly Meetings nearby.

"The genius of a Friends Meeting lies in the fact that individuals are drawn together in their experience of finding fellowship with God. From this basis comes a call for united worship and action. They make themselves Friends. When such a group feels the need for organization it forms itself into a Monthly Meeting. If this step can be taken under the care of an existing Yearly Meeting or of two or more Yearly Meetings, the new Meeting will find its normal place there. If the way is not open for the new Meeting to be organized by a Yearly Meeting or Yearly Meetings, it may ask the Fellowship Council to assist it in this step."

New Meetings

Since the Council was established in 1936 it has recognized 34 Monthly Meetings. Two of these were in Civilian Public Service Camps and were laid down when the Camps ceased to exist. Twelve of the remainder have joined Yearly Meetings. Three of them: Honolulu, Mexico City and Tucson, joined Pacific Yearly Meeting. Four joined New England Yearly Meeting: Northampton, Massachusetts; West Hartford, Connecticut; New Haven, Connecticut; and Providence, Rhode Island. St. Louis, Missouri, joined Illinois General Conference. State College, Pennsylvania, joined the Philadelphia Yearly Meetings and also Baltimore General Conference. Washington, D.C., joined Baltimore (Five Years Meeting) and also the Baltimore General Conference. Madison, Wisconsin, joined Western (Five) Yearly Meeting and Illinois General Conference, and most recent of all, Elmira, New York, has joined New York (Five) Yearly Meeting and New York General Conference.

This leaves 20 Monthly Meetings still reporting directly to the Council. The most recently organized Monthly Meeting is Atlanta, Georgia, in late September 1951. To these Meetings the Council sends an annual questionnaire regarding membership, religious education, service activities, as well as regarding the all important subjects of the meeting for worship and the vocal ministry. These 20 Meetings report 938 members.

In addition to fully organized groups there are approximately 70 small worship groups scattered over the coun-

try. The word "approximately" is used because it is difficult to keep the list absolutely accurate. Since making a fresh list last autumn we have heard of four groups that have been laid down and of twelve new groups that have started. The number of such groups has more than doubled since the Council was started, and the extent of the growth has been beyond all expectations.

The formation of a worship group usually centers around one or two concerned families. They are ordinarily non-resident members, of whom there are many thousands, who find themselves in a strange city. They look about for others of like mind and may find a small group who will respond to an invitation to worship in someone's home. With a little patience and nurture others are found, perhaps some students from a nearby college, or perhaps just earnest people seeking for something they have not found. If the group is stable it is likely in the course of years to grow to full stature and take on Monthly Meeting status.

The people who compose these groups are apt to come from very diverse backgrounds. Often there are Friends who represent three or four approaches to the Quaker way, and in addition there are the "convinced" group which after learning a little of our unfortunate schisms are apt to remark that they are not interested in the branches of the Society but would like to join the root.

Criticism is sometimes leveled at the Council because all the new Meetings have turned out to be held on the basis of silence, and Friends of the pastoral persuasion sometimes wonder whether the Council may be promoting the unprogrammed Meeting at the expense of the pastoral system. What has happened is in the nature of the case rather than by any design. In the first place these little groups cannot possibly afford to hire a pastor or go in for a large organization. They are forced to start small. Once established they keep on in the same pattern in which they started. In the second place it seems that silence is one of the mediums through which a heterogeneous group can most easily be welded into a spiritual unity. At least it has worked that way. So far as the Council itself is concerned, it is glad to help a group to organize on any Quaker basis that best meets the spiritual needs of its members.

When a new Meeting is established at some distance from any other Quaker group there is usually rejoicing for the new outpost. When a group starts near some established Meeting, and the new Meeting fails to affiliate with the old one, then there is need for

tolerance and understanding. The thing to remember in such a case is that the new Meeting probably has so many elements in it that any affiliation might bring misunderstanding and loss of attendance. This does not mean that the new group should be abandoned. It simply means that a long process of loving nurture should be extended until the new and the old Meeting are ultimately brought into harmony and see that they really belong together. Most people are not changed quickly, and the new Meeting may feel that its best chance of internal harmony is to remain for the time being at least under the wing of the Council.

One of the deep concerns of the Council is to get established Meetings to take more responsibility for the nurture of these new groups. Some have taken great pains in this regard. Visitors should go and worship with them, enter into their problems, and offer understanding fellowship. Fraternal invitations to Yearly Meetings or conferences would be appreciated. Encouragement, Christian love, and just ordinary friendship is what all groups need, particularly small ones. An adequate nurture from the Council office is physically impossible; and if these groups get the support they need, it will have to come ultimately from the nearby established groups. The Council Executive has a plan for organizing systematic visitation, but sometimes it is the unorganized concern that is most effective.

Regional Groups

These unaffiliated meetings have many problems in common and sometimes they get together to discuss them. The largest group to follow this practice is the Lake Erie Association which held its sixth annual conference last October. This includes groups in Michigan and Ohio and as far east as Pittsburgh.

In June 1951 the Friends who live in Arizona and New Mexico held a retreat at Greer, New Mexico. Forty people were in attendance. Some of the topics discussed were First-day Schools, preparation for worship, and the use of Queries. Concern was expressed for the American Indians, and several members of the group are working with the Navahos and Hopis.

In April 1951 the North Central group met at Des Moines. This brought together thirty-five Friends from Minnesota, Iowa, Kansas, and Nebraska.

Quaker interest seems greatly on the increase in Florida. Many Friends are aware of the new Meetinghouse at St. Petersburg and the large group that meets there through the winter. The All Florida Friends Conference

seems a well established gathering, and this year it had a Young Friends section. Many Friends are not aware, however, that there are now four Monthly Meetings and nine other worship groups in this state. A survey of Friends who live either permanently or for a considerable portion of the year in Florida showed a total of 900 persons. Through the generosity of interested persons this list was mimeographed and placed in the hands of every Friend whose name appeared on it.

Visitation

Nothing, not even the finest Epistles, will take the place of personal visitation by concerned Friends. Mind must meet mind and spirit must meet spirit if there is to be growth. This is one of the ways by which Friends have been held together as well as they have through the years, and where geography has prevented intervisitation we have tended to drift apart. The Council has had the pleasure of helping individuals to map out quite extended itineraries from time to time with gratifying results. It has also been the agent for helping Friends to find each other. Last year eight people officially took part in the visitation program reaching clear across the country in both directions. When people travel either for business or pleasure, they are encouraged to seek out Friends Meetings and Friends families and stop long enough to give a friendly greeting. Short visits are well worthwhile, but if real aid is to be given, concerned Friends must stay long enough to get acquainted with the Meeting and its problems and also with the individuals and families comprising the group. Only from thorough knowledge can the visitor be in position to be of the maximum help. The Council hopes to build up visitation both on the casual and more extended basis.

Publications

The compilation of a directory of Monthly Meetings throughout the United States is one of the Council's services. The location, hour of worship, and name and address of the Clerk or Correspondent is given in each case. Since there are approximately 970 local Meetings it is difficult to keep up with all changes, but nevertheless it is a most useful document. A revised issue is expected this autumn. The Council can also assist in the advertising and distribution of literature prepared by the various bodies and of course selects and sometimes prepares special literature for the members of the Wider Quaker Fellowship. With more time, money, and

(Continued on page 272)

Notes for a Quaker Theology

By Weldon Reynolds

I AM aware of God as that creative force which is behind the universe and all that therein is. God is the One without whom was not anything made that was made. But He is not simply the sum of all life—not simply a force or spirit that is within all things. He is not only immanent but transcendent. His intactness is not exhausted by His creative activity, but He stands over and beyond and behind all that He has made. He holds all that He has made in the hollow of His hand, be it a galactic universe, or a sparrow or a man. He is the *Lord* of all of life, including history, and not simply the maker of it. And He makes Himself known to men in a personal way. He has uniquely created man in such a way that man can know Him, in some degree, and can receive insight into what His nature is and what His will is.

A UNIQUE CAPACITY

"That of God in every man" is the *capacity* with which every human being is divinely endowed to receive from God the Creator a living Word, an intimation, a light which reveals those aspects of eternal Truth that are necessary to our peace as we progress from stage to stage along life's way. But "that of God in every man" is not simply the spirit that dwells within us because we were created. It is not an acting, self-energizing capacity, but a receiving one—one made to receive an energy that is outside us and that comes to us from beyond our natural resources. "That of God in every man" is the unique capacity which we all have to *receive* knowledge about God from God Himself, in His own way. This capacity is hidden like a seed in the soil of every human heart; and the nourishment which this seed receives, through whose virtue and power alone the seed can grow, comes from outside us. It is the gift of God. That which energizes "that of God in every man" is the gift of God. The light which is the gift of God, and which saves us from the darkness of our own speculations and doubts, is the universal, saving light which we have in the event of Jesus Christ. We encounter this event in two ways: as an event in human history "back there," when we finally come to see that the one who has raised us up to be a friend of God is indeed the Saviour of whom the New Testament gives open testimony, now working inwardly upon us. So it is that "that of God in every man" is to be understood not so much in philosophical, but prophetic terms. It

is the ability which every one of us has to hear the prophet who speaks from heaven, but whose words are not our own words.

In a mystery, the Spirit of God comes to us as a quickening instinct which shows us right from wrong (but is not simply conscience) and teaches us about ultimate reality (but is not simply reason.) This guiding light comes to us from outside ourselves and we do not control it. We cannot manufacture it by natural psychological processes, or by reason or dialectic of any kind (although, of course, it can and should and will penetrate and sanctify what goes on in the mind.) Our hearts are restless, as Augustine says, unless we are somehow exercising this God-given capacity to know God in the secret place of understanding that is within. It is at this point that the so-called "problem of God" may be seen to arise. The "problem" is simply what happens when the fulfillment of this divine restlessness of which Augustine speaks is sought in every other way *except* a childlike, "foolish" turning for salvation to Him who made us, and who does indeed make Himself known to us, in an experience of judgment and mercy upon our ways—although He is invisible and forever beyond the world of our control. We are brought low, to see ourselves full of sin of all kinds, and of vast separateness from God. But in the judgment of the "seeing" there is cradled the precious oil of healing and of help to rise up renewed and remade, bit by bit, into the likeness of a new person, self-consciously oriented to God, the source of that life which is eternal. Religion is a series of adjustments God-ward. So is happiness.

Now the end for which man was created is thus to cultivate the capacity for receiving and expressing the Truth, even the Spirit of God and His impressions as received in the heart. Man was made to glorify God, in all phases of human life. He has no other purpose. Contrary to the basic assumption upon which modern civilization seems to rest—that man is autonomous and self-determining—man's only reason for being is to obey God. God the Creator, who made the covenant with Israel and who has now extended that covenant to embrace all of mankind, through the redemptive life and work of His Son Jesus Christ, seeks in every generation a witnessing people. He seeks such a people now. He is seeking a gathered people who will bring into history a continuing (yet ever new) spirit of full

and loving obedience to Him. He labors with each one of us now toward this great end. Until we come into a living sense of this, we only live as among the congregations of the dead.

So we arrive face to face with Jesus Christ, whose ministering presence within all human life (Jew as well as Greek, Arab as well as Hindu) is the agency provided by God to enable us to accomplish the purpose of our life. Through the Spirit of Christ operating inwardly, we experimentally know intellectualized notions about Truth to be transformed into the burning stuff of lives made new by faith. It is not necessary to have heard of the historical Jesus in order to receive and partake of the benefits of this inward work of regeneration which the Spirit of Christ alone can bring about. It is a universal activity. But sooner or later it will lead all who read and hear with some degree of openness, to see that the Jesus of history and the Light Within are one and the same. The nature of the working of this mysterious process is perhaps most concisely suggested in the tension defined by these two statements from the Fourth Gospel: "No man can come to me, except the Father which hath sent me draw him," and "No man cometh unto the Father, but by me." The Father constantly works for the restoration of lost man—man lost through long disobedience and hardness of heart. God draws upon every human heart constantly, laboring to lead it back into the right way. And when we begin to enter into this way, to give heed and follow, we come to a point where we can at last see that somehow or other our hand has indeed been put into the hand of a living Lord who speaks from heaven, whose words are not our own words, and whose loving, abiding, gentle presence is a constant guide to our faltering footsteps toward Truth.

THE LIGHT OF TRUTH

It is the Light of Jesus Christ received inwardly which is the infallible standard of Truth by which we live truly as sons and heirs of God and true brothers of one another. "Conscience" is rightly informed by this Light and cleansed of notions which may be lodged there as traditions in morality that stem from folk-ways and have little or nothing to do with "right" in the eyes of God. As we deep in the Light, our decisions and judgments will be right in the most final sense—because they are not merely our own but have been instead mediated to us

from on high. But this is not an easy discipline, and we are not saved from "wrong" all at once, nor do we always seem to have access to the Light Within simply for the asking. We have to learn the abiding in the true Vine, step by painful step, suffering much pruning in the process. (How easy it is to misinterpret the hard things that happen to us as "unjustified," or even as "evil"!)

We learn to be "right," step by step, depending on where we are in spiritual awareness and growth. We begin with very simple things, and with *actually not doing* whatever is shown us in the reproving Light of inner surrender as being wrong for us to do or say or think. And while this Light of Truth received in the inward parts often seems to teach us by showing us a wrong after we have done it, it is never a variable, contradictory standard, telling us one thing one time and the opposite thing another time.

As for the problem of evil, this much is clear: evil must relate to man's state of separateness from God and disobedience to His Word. There does indeed seem to be an ocean of darkness and death flowing over the world. But as we come, like Job and like George Fox into a true "vision of God," we see that over the ocean of darkness and death there flows an ocean of light and love. And as we keep our eyes fixed upon this vision, and our hearts humble in gratitude for it, we find the evil weakened in us and the good raised up.

Letter to Friends

By SAM GADD

To the Wider Quaker Fellowship:

Everyman today goes a hard road in search of the serene affirmative vision which he must, inevitably and at last, find within himself. He is born in the shadow of giant religions—but these, he discovers, are mere husks of faith, mere institutions for the recital of forgotten creeds. Looking about him, Everyman seizes on materialism as the true and vigorous embodiment of the faith of his time; he explores humanistic ethics, positivistic philosophies, the applied sciences, empirical cosmologies. He espouses, as his *weltanschauung*, that range of human thought which stretches from Erasmus to the Enlightenment to Marx and Darwin.

If he rests there, he becomes strictly a man of our time: a man of the 1850's standing facing the past, while under his feet opens the abyss of the 1950's.

But if he senses an uneasiness, a profound dissatisfaction in his life, he may look around and ahead of him and recognize The Crisis.

"Crisis" is the watchword of the twentieth-century West. Not only a

succession of political and economic crises, but a "Crisis theology" to match, have engaged the attention of many. And Everyman, becoming aware next of these currents of thought around him, searches the pages of Barth and Jaspers and Heidegger for religious strength commensurate to the threat he feels terribly near. He is not rewarded.

He turns in desperation to the peoples outside his own culture: to the Orient, probably—to the "occult" he has been conditioned to suspect and despise. And just here, across a world of national rivalries and racial and linguistic barriers and jealous orthodoxies, he comes upon his first real hope.

Everyman encounters the Mystery of his humanity, which underlies and transcends his humanity.

He learns, with growing humility, that the vaunted material achievements of the West hold place not at the core of life but around its true center, as the corolla contains the flower; that the Mystery can, indeed, be obscured or even, for a time, strangled by its enveloping outer manifestations in the world, like a deformed bud which cannot open. He recognizes that the East for many centuries has known the rational and the empiric mold for what it is: a necessary husk or form, necessarily to be discarded if the flower of the soul is to come to bloom.

Come to bloom—in the world. The Mystery is no orchid growth, but a roadside blossom; is an unfolding of the ultimate Self to the universe which is another version of itself. "Thou art That." "Atman is Brahman." The Mystery within man, and man within the Mystery, yields an interaction of the Divine and the Divine, on the stage of the here-and-now. This fundamental ageless conception of man's role as the agent of that Power residing in and around him is not an apathetic, negative conception but a dynamic one, committed for its fulfillment to actions appropriate to its time-of-life in the individual and its historical era. At the same time this involvement of the Mystery upon the world stage is ever, in essence, a beginningless, continuous and endless phenomenon which has been understood by mystics, in all lands and over countless centuries, as involving an ethic of brotherhood, tolerance and love. Strict logic and pragmatic observation, no less than the intuitions of priest, philosopher and poet, give authority to this view.

To look East is to encounter the teachings and example of Gandhi, who alone in our age has equated the fundamental mystique of all religions with a series of down-to-earth actions nobody can fail to understand and

applaud. And among Gandhi's precepts was that of *swadeshi*: the injunction to find and use the Truth in oneself first, thence outward to include the family, friends, community—to the limits of one's strength and influence. This doctrine means appraising one's capacities for good and allying them with local forces for good, before risking any over-extension of the Self and the concomitant dangers of "spreading oneself too thin"—of losing the warmth of neighborliness in a coldly impersonal, mechanical world. *Swadeshi* means recognizing, strategically, that while all men are truly brothers in God they do not all know this, and consequently must be led to the knowledge of the oneness of humanity under God in the way they can best be persuaded to it: by man-to-man example in the trusted area of home and community. Having a vision of the Divine in the abstract, world-embracing sense is not enough; each man blessed in this vision is duty-bound to seek out those men near at hand who share the vision, and to work with them to exemplify it in everyday, practical living.

This has been, of course, my own story; but because I think it is typical I have cast it in general terms. What remains to be said is, however, personal testimony which I hope will, through the apocalyptic years ahead, become also general—a testimony to be shared by many others like me. In accordance with the Gandhian precept I looked about me most earnestly for those near at hand who see the Divine as I have come to see it. I have recently found such men and women in the Society of Friends and, peripherally, in the Wider Quaker Fellowship and the Fellowship of Reconciliation.

These groups have kept alive, through every conceivable adversity, what George Fox called the Seed, the Inner Light. Today their devotion to their traditional trust presents to the West in particular an active guide out of the morass of wars and greed and spiritual emptiness threatening to engulf us and the millions of persons over whom we have obtained material dominion. "Everyman, I will go with thee and be thy guide, in thy most need. . ." This is God's pledge manifest through the Friends' Witness. Because it is intensely personal yet boundless, and for the world though not of the world we know, this message and promise—here, now, at this moment—opens the way to the Fulfillment toward which each of us presses his pilgrimage. From what I already know of life past and present, and from what I believe faithfully the future must bring, I give this Witness my entire acceptance.

Flight to Oxford—a Travelogue

By Errol T. Elliott

The Poetry of Flight

WE are 17,000 feet above the Atlantic in a cabin pressurized for 6,000 feet altitude. There are no clouds on our level, apparently no wind and no airpockets—so we glide on the wings of our silver bird far above the troubles that might threaten in lower altitudes.

More than three miles above we look down upon a new world—there somewhere far below lie the stormy waters of the Atlantic. Perhaps two miles below us is the white gray expanse of clouds hiding the sea. Now the clouds lie like a bleak, barren inhospitable land as if a vast region of endless ice and snow lying over a ruffled terrain were below us. Far in the distance this white expanse rises in billows or peaks like mountains on the horizon.

The sun is shining as we leave Gander airport in Newfoundland. The white expanse below us is whiter and the clouds that stretched in long folds begin to curl into waves and billows. Yet more miles and the clouds part like great helpings of cotton-candy or balls of finely carded wool. In between them is a gray-blue void. We crane our necks, look downward, trying to sight the waters of the Atlantic, but a gray haze blends whatever sea there may be into a pale blue—and lo! we are seeing the sky “upside down.”

Is the sea there indeed, more than three miles below us? The clouds break still more and the rising sun, shining from a yet greater angle, begins to slant its rays on the Atlantic. We see white caps far below which indicate a billowing sea. Yet from this height the mountainous waves are like ripples on a lake. As the sun-path strikes the surface of water it lies like a dark sheen of hammered aluminum.

Being this far above earth one cannot restrain his imagination. Suppose we were ten times higher, where all objects below would merge, presumably, into a blue-gray haze, perhaps shimmering under a brilliant sun. Then ten times higher yet, where the earth below would begin to strike the eye like a curved surface or cosmic arc. Then—? But our imagination is rather boundless and certainly not authentic; we had better get back toward earth, or at least within three miles of it again.

There is enough here to pour a new kind of elixir into the blood stream and make one's nerve ends tingle. It is as if one had awakened to a kind of celestial sense, mixed with a terrestrial memory. Pardon the vocabulary—it is getting out of hand, but so are our experiences. Up here one begins to think somewhat more in cosmic terms, though at a mere three miles from the planet called “earth.”

The children at home remind their father that he is inclined to see too many sermons in too many things. Even so, here we go again, balanced in a kind of sky pulpit that moves toward lands beyond. The words of Psalm 19 break into memory—“When I survey thy heavens . . . What is man that thou art mindful of him . . .” What indeed are those irritating trifles somewhere “down there,” or even the greater problems that often test the souls of men. Surely they have now disappeared into a microscopic existence, somewhere below in the gray-blue haze. God in his greatness is seen only in the heavens? There is his dwelling place—what does he know or care about microscopic man somewhere on a small planet whose very existence recedes in proportion to the vast expanding space above?

“Thou hast made him but little lower than the angels . . .” We turn from reverie on the space below and above and are brought back to sense and “to earth” as we see the sixty passengers in flight with us. There they are—the same

earth people with us a few hours ago boarding the plane, almost two by two, like a procession into a modern Noah's ark, to rise above the floods ahead. “Thou hast made each of them . . .,” and I turn to see a little old Greek lady sitting next to me. A few hours ago she was weeping in the arms of her relatives at the International Airport in New York. Indeed she was almost wailing. She speaks no English, so we cannot comfort her very much or ease her spirit. Here indeed in the heart of such God dwells, in their joys and sorrows, their aspirations and defeats. We shall not really see and know him “out there” in the heavens if we do not see him here in the parting anguish of a little old lady flying back to Greece. She smiles now—the parting is past.

Thus earth is mixed with heaven and the “earthly” and “heavenly” are known because they are near to each other. The eternal One is both out there and in here. And he is without meaning “out there” to us unless we see him in human hearts. One who views the heavens can hardly know what he sees except the heavens are also in his heart. Surely flight like this can be caught only in poetry—the poetry of flight.

Such is the dream also in one's mind as he sits in his ward (garden) in the cool of the evening and sees a lark or sky bat cavorting in the cool atmosphere above. Though life is in some measure caught in the language and methods of science, descriptive prose early turns into singing lines and poetry gives it the breath of life. Perhaps it can also be said that not until words give way and only music is left do we really catch life's meaning.

IRELAND AHEAD

But this visit abroad is very much attached to earth. Leonard Hall, Executive Secretary of the Board on Christian Education of the Five Years Meeting, is my travelling companion. Fortunately he will see a picture here and

there as we fly or as we ride on the roads or walk the streets, and he carries a good camera to match the opportunities. While he takes pictures I takes notes, and sometime the two may meet in the final travel record at the end of the journey—back in America. Leonard Hall readily checks my flights of fancy by a practical observation—as a true educator should, suggesting a kind of mental discipline



Street Scene in Adare

needed by those who find new experiences striking from every side.

Soon, after only twelve hours of flight from New York, we shall step on to Irish soil at the Shannon airport by the estuary of the Shannon river. This very word “Shannon” might touch off another flight of fancy, but “the Educator” keeps the practical mood alive as he studies the estuary from the sky and raises interesting questions on the phenomena of earth life below.

A slight bump, the racing of runway beneath and then silence, reminding us that our ears had been tuned to the

roar of motors during the five hours from New York to Newfoundland and the seven hours on to Shannon. Here is Ireland. This is the third time that I have visited it and the first for the Educator.

There is a small Inn at the village of Adare some miles away. On a former flight our party of passengers had been billeted there to await the passing of storms over the Atlantic. Inexpensive, quiet, restful and much in character with the home-like atmosphere of Ireland, it offered a quiet retreat to these two travellers before our trek across Ireland, Scotland and England to the World Conference.

Walking the streets of the village we found our slow orientation to the life we would experience in the days ahead. Conversation with three men of the village as we met them on the sidewalk soon revealed their patriotism. They were convinced that independence from Britain, won in 1921, had made a very great difference in Ireland. They were sure that Ireland was being reborn, with new housing for the common people, better public schools and educational facilities. They remembered that we too were soon to observe our independence day, July 4. Irish people whom we met later felt that Ireland was changing to a better day, but they were not so quick to ascribe it to the fact of independence from Britain.

MEETING IRISH FRIENDS

Not far from Adare is the city of Limerick with a population of 60,000. Here Ernest and Emelie Bennis live. Their home is often a stopping place for travelling Friends.



Ernest and Emelie Bennis

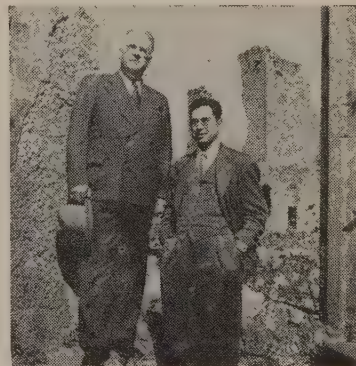
Quite to our surprise, Ward and Lena Applegate and Howard Thorne of Wilmington, Ohio, had landed at Cobh, on the Southern coast, a few days before and were starting a schedule of visitation arranged several months before. They greeted us on our first evening at Adare. We were happily destined to meet them again on our trail Eastward and Northward.

Next day Ernest and Emelie Bennis took us in their auto for a "spin" around the countryside. Racing smoothly down narrow roads between stone walls, so common to the British Isles, we

caught memory snap shots of characteristic scenes on hills and vales. We visited old Irish castles, now lying in ruins, reminiscent of a day long past — perhaps the 15th Century.

Ireland, and as we shall discover later, Scotland and England, lies in historic layers or strata. First there are the remains earthworks of a prehistoric people who built their defenses by mounds of earth, the "mote and bailey" pattern as some of them are called. Always in those centuries of history there were invasions of new peoples, many of whom lived by their power to overwhelm and raid their neighbors, and physical defense was a great necessity if they were to exist.

Later, much later (and here we skip the stages of change which a student would want to include) came the feudal pattern of life, such as that represented by the old castles to be seen everywhere lying in ruins. Here the land barons had fortified themselves, made narrow windows in the walls and crenelated ledges on top from which arrows could be shot into the ranks of attackers. There was also the "keep," a tower of last resort in which they could presumably outlive their attacking enemies. Over these ruins one might meditate on the true defenses of the home. When homes must be defended against other homes and thereby become fortresses, whether by cities or by nations, some future generation may stand amazed on the ruins and contemplate the darkness of the day in which they crumbled under their own defenses.



E. T. E. and Leonard Hall
Survey Desmond Castle

Centuries after the collapse of the feudal barons a day that might be characterized as that of "free enterprise" came in. Sagacious and able business men turned parts of the island into great farms and estates and a new set of great buildings were erected by the landed gentry. Now, one who visits Ireland sees yet another transition as the large houses of titled owners are being vacated and in many cases are deteriorating. Now also comes the day of better housing and livelihood by the common people. New housing schemes can be seen everywhere, the houses being well built, either by private enterprise or by the county. In the case of the latter, one hears the same complaint on taxation to construct them as he hears in America.

(To be continued)

THE AMERICAN FRIEND - Old Series, Vol. LIX, No. 16
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
Dorothy Lloyd Gilbert Guilford College, North Carolina
Ashton M. Otis Whittier, California

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Friendly Gatherings Across the U.S.

New England Looks at Past, to Oxford

Gray skies clouded the campus but not the issues on the opening session of the 292nd session of New England Yearly Meeting of Friends held at Phillips Academy, Andover, Massachusetts, June 17-20.

These were viewed from our historical background of 300 years by Henry J. Cadbury, Professor of Divinity at Harvard University, who set the scene which was filled in by Harold Tollefson, Director of The Advance for the Five Years Meeting; with specific achievements of world-wide status by A. Ward Applegate of Wilmington, Ohio, Chairman of the American Friends Board of Missions; and Clarence E. Pickett, Honorary Secretary of the American Friends Service Committee.

The unrolling of the scroll from the George Fox beginnings on Pendle Hill and Swarthmore is the saga of a group of convinced Quakers who, undaunted by death or life, site of circumstance, left so strong an impression of their beliefs upon two continents that there is no deviation in publishing those same truths today. The greatest of these is love. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another."

The theme of the Bible Half-Hour by Martin Foss, Lecturer in Philosophy at Haverford College, was the second Commandment: "Thou shalt love thy neighbor as thyself. There is no other commandment greater than this."

Blue skies and bright anticipation closed the week-long session with plans for the Oxford Conference of global Friends who will meet to compare, discuss and plan the Vocation of Friends in the Modern World, going at this Tercentenary period into the North country where in the summer of 1652 the Quaker movement started.

Alice Howland Macomber

A. F. S. C. Couple, Joseph Karsner, Address Canada Yearly Meeting

The Yearly Meetings of the Religious Society of Friends in Canada were held in joint session from June 20-24 at Pickering College, Newmarket, Ontario, Canada.

Besides the delegates and those who gave special addresses, we were happy to have with us Samuel and Clarissa Cooper from Morristown, N. J.; Raymond and Huldah Stanley of the Friends Boarding School at Barnesville, Ohio; Harvey Cooper of Salem, Ohio;

and William Stanley of Ohio Yearly Meeting.

One of the highlights this year was the Missionary Address. This was a joint talk by Doctors Ed and Vivian Abbott who, with their three young children, are leaving shortly for work in India with the American Friends Service Committee. Friends were deeply moved by the simple statement of their spiritual preparation, hopes and aims.

"Has the United Nations failed?" was the subject of the Sunderland P. Gardiner address given by Joseph Karsner. It was a revelation to many of us of the constructive work being done by the United Nations in spite of all the publicity to the contrary. The final message he left with us was, "This is not Canada's world. This is not Russia's world. This is not the United States' world. This is God's world."

We had perfect weather for the four days in this beautiful spot, away from the pressure and distractions of our everyday world.

We had two particularly fine letters to encourage us during our deliberations. One was from the Meeting near Borden, Saskatchewan. The second letter was from Bill Buscombe at Mount Wilson Observatory, California. Bill has accepted a permanent post at Commonwealth Observatory, Canberra, Australia, where he and Royal and their family will be moving. These letters reminded us that great numbers do not essentially count in the things Friends stand for, and we are thankful for those who stand for Friends' principles in isolated places.

Jerrine Kinton

Cape May Sessions Keyed by Fellowship

The sessions of Friends General Conference at Cape May, New Jersey, June 20-27, reflected the concerns of a widely representative group of Friends. The nearly eighteen hundred persons who registered came from 23 states, two territories, Canada, Puerto Rico and Guatemala. Five hundred and fifty of the attenders were members of the Junior, Junior High and High School Sections, which had their own programs of worship, talks, discussions and play. The theme of the Conference was "The Quaker Vocation—To Live Christianity."

Five members of the Five Years Meeting were among the twelve persons whose addresses in the plenary sessions pointed up Friends' responsibilities in today's world. Alexander

Purdy gave the keynote address. At the Sunday evening meeting Errol T. Elliott's subject was "The Main Issue—Creative Good Will." Dwight W. Michener spoke on "Economic Homework—A Part of Our Vocation." Cornelia Kruse pointed up the significance of John Woolman's life for Friends in 1952. "Religious Concern and International Action" was the topic of Clarence Pickett's address.

Eleven round tables, which met for five daily sessions, offered opportunity for more intensive consideration of various aspects of the Conference theme. The life of the Conference was enriched by the presence of twelve students from abroad, who were sponsored by local Meetings.

The standing committees of Friends General Conference on Advancement, Peace, Education, Social Order, Economic Problems and Religious Education as well as the Central Committee of 100 representatives of member Yearly Meetings held their own meetings for reporting and planning the coming year's work. For all attenders, though, the week was particularly noteworthy for the fellowship with Friends from many backgrounds.

Earle Edwards

Arizona-New Mexico Retreat Studies Indian, Community Problems

The first session of the Arizona-New Mexico Friends Family Retreat, held June 6-8 at Greer, Arizona, was convened by John Salzer of Tucson Meeting. After a period of worship, Mahlon Hagerty of Phoenix was chosen as presiding chairman. Possible topics for consideration at subsequent sessions were discussed, and a committee to formulate a program was chosen.

Our first speaker on Saturday morning was Charles McEvers, secretary of the Southwest Indian Program of the American Friends Service Committee, who gave us a report on what is being planned in connection with their recently opened office in Flagstaff. Attention was directed to the importance of having local people and agencies do the things that need to be done, with the basic responsibility maintained within the community. Leon Grant, an Omaha Indian, who is now in charge of the Phoenix Indian Service Center spoke of this project. An account of the Seri Indian project was given by Randolph Jenks.

The Saturday evening session was convened by Charles Kelly. Robert and Margaret Simkin of Los Angeles, California, spoke on the topic, "Why I am

a Quaker." Discussion followed these talks. In exchanging views regarding the individual's relation to the Meeting, it was generally agreed that one should not join a Meeting without being prepared to give oneself to the responsibilities required. We were also reminded of the tremendous uplift which comes from being together. In discussing the possible need for an Arizona-New Mexico Quarterly Meeting, it seemed apparent that present circumstances do not call for such a plan.

On Sunday morning our final conference meeting was held with Mahlon Hagerty reporting on a situation in Phoenix involving the risks attached to the improper use of radio broadcasting. A letter signed by the clerk of the Phoenix Meeting and others asking for more sane, reasonable and Christian views to be expressed on a particular program was read. In this morning's discussion, the danger of shutting ourselves as Meetings from outside concerns was expressed. Charles McEvers spoke to us briefly concerning the relationship of the A.F.S.C. with Meetings and individuals, urging that comment and criticism be made. Charles Kelly was asked to act as temporary correspondent of the continuing committee to look toward another Retreat.

From a report by
Charles Kelly

Emilio Salgado Typifies Growth, Devotion at Calif. Y.W.

The fifty-eighth session of California Yearly Meeting of Friends convened at First Friends Church, Whittier, California, June 23 through 29.

Those present were blessed through the messages of Emilio Salgado, pastor of the Friends Mission Church at Chiquimula, Guatemala. Emilio Salgado has come up through the Friends schools in Honduras and Chiquimula. Since this is the fiftieth anniversary of California Friends' work there, it was very appropriate that one whose ministry has become such a blessing in his homeland should speak to these sessions. Most of his messages were given through an able interpreter, but the audience could "feel where words come from" through his voice and countenance.

The Evangelistic and Church Extension board reported a great number of improvements and new building of property by various Meetings. The new Monthly Meeting at South Arcadia is growing and their buildings were completed and dedicated this past year.

Both the Men of California and the Society of Friends Women reported a record attendance at their annual banquets. L. Glenn Switzer, president of

(Continued on page 272)

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited
by Merritt Murphy, Secretary, Quaker Men.

To Little Ridge Meeting of Indiana Yearly Meeting goes the honor of receiving the first Quaker Men Charter. The Little Ridge Quaker Men became eligible for a Charter early in June with the election of officers and committee chairmen and the selection of a regular meeting time.

Wilbur McCracken is president, Frank Wright is vice president, and William Brewer is secretary-treasurer. Program chairman is Frank Wright, while Russel Harvey is project chairman. The Little Ridge men meet the second Thursday of each month.

An impressive Charter presentation program is being planned at this writing with R. Ernest Lamb as speaker and officers of the Indiana Yearly Meeting men's organization in attendance. The president of the Yearly Meeting men, Ray McCracken, is a member of the Little Ridge Quaker Men.

* * * *

The Long Beach Quaker Men of California Yearly Meeting were next to receive a Charter, second to Little Ridge by only a few hours.

George Johns is president of the Long Beach men, with Sheldon Beeson as vice president, George Whitwood as secretary, and Frank Wood as treasurer. Project committee chairman is William Commack, while program responsibilities are shared by five men, Howard Steiner, Sheldon Beeson, William Cammack, Allen Herman and Wilford Slick.

The Long Beach Quaker Men meet the first Monday of each odd month.

* * * *

Qualifying for a Quaker Men Charter is not difficult for any local Meeting group of men. All that is necessary is to be organized with the election of officers and program and project committees, and to have a regular meeting time.

The major goal of Quaker Men this year is to assist and encourage the organization of Quaker Men on the local Meeting or Quarterly Meeting level. Several of the Yearly Meeting men's organizations are striving this year toward the same goal.

* * * *

The question has been asked if Quaker Men is to replace organizations of Friends men now functioning. The answer is no. The organization of

Quaker Men, approved by the Five Years Meeting in 1950, is designed to assist and strengthen local Meeting, Quarterly Meeting and Yearly Meeting organizations of Friends men.

It is hoped that all groups of Friends men already formed will affiliate with Quaker Men and thus join in this united effort to enlist the manpower of Quakerdom in a program of Christian service and concern.

* * * *

This month's program suggestion: Since the start of men's work in local Meetings and Yearly Meetings, there has been a major interest in the field of church extension. Perhaps here lies one of the greatest opportunities for Friends men.

If your men are interested in taking up some phase of church extension, a film strip on this subject that makes a challenging program is "Bringing Christ to the Home." This is especially concerned with community visitation and revitalizing the local Meeting membership. It may be obtained from Harold Tollefson, Friends Advance, Friends Central Office, 101 S. 8th St., Richmond, Indiana, for shipping cost only. Equipment needed is a film strip projector and a record player with 78 rpm. for the recorded sound that accompanies the film.

Furnas Trueblood showed this film strip at the combined meeting of the Quaker Men Council and the Evangelistic and Church Extension Committee of the Five Years Meeting at Quaker Hill last spring and all who saw it enthusiastically endorsed its message.

* * * *

Men of Wilmington Yearly Meeting met for a pot-luck supper at Wilmington College June 9. President Sam Marble was in charge of the meeting which followed and guest speaker was Wilbur Kamp, pastor of Winchester Meeting in Indiana Yearly Meeting. He pointed out that the first men's Christian brotherhood was Jesus and his disciples, and emphasized that a men's organization cannot exist on fellowship alone but must have some service projects.

He declared that with proper objectives and vision, it is possible to have a men's organization in every Monthly Meeting of Friends.

A delegation from Western Yearly Meeting attended the session. It in-

cluded Presiding Clerk Marcus Kendall of Carmel Meeting, Charles Scott of Westfield Meeting, Howard Hunt of Gray Meeting, and the Quaker Men Secretary, also of Carmel Meeting.

Yearly Meeting Superintendent David Stanfield expressed several project concerns for the men of Wilmington Yearly Meeting, including aid to some of the smaller local Meetings, help with youth camps, the Central Office Project, and assistance with the Wilmington College building program. How to further encourage the organization of men in the local Meetings also was discussed.

* * * *

This month's project suggestion: Since Quaker Men, as well as many of the Yearly Meeting organizations of Friends men, are emphasizing the organization of men on the local Meeting level this year, now is a good time to promote the organization of men in your local Meeting. The Quaker Men Council stands ready to give every assistance possible. If you need additional information, or wish to have a speaker come and explain the Quaker Men program to your men, write the secretary's office.

If your men already have organized, then you might sponsor the organization of a new Quaker Men Unit in a neighboring Friends Meeting. If your group is participating in the Quaker Men Achievement Program, this will earn an achievement point for your Unit.

* * * *

Billy Lewis, pastor of the Dayton, Ohio, Friends church, recently wrote for additional copies of the folder explaining the Quaker Men organization. He said they planned to distribute them to each man in the Dayton group.

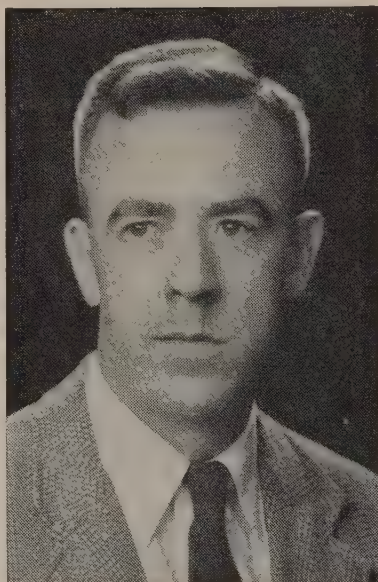
These folders are free of charge and the Secretary (Merritt Murphy, Route 1, Carmel, Indiana) will be glad to send them to any men's group desiring them.

NOTICE TO FRIENDS

Friends in Kansas City and Cincinnati have reported that a man giving his name as Ward Robinson or as Mark Robinson has been loaned money in those cities on plea of temporary need. He claims to be a Friend in the Portland Friends Church, but is not known there, and has disappeared after receiving assistance.

Introducing Richard Faux

New Young Friends Secretary and Editor



Photo—Reflex Studio of L. S. Ayres & Co.

Richard Faux

THE Board on Christian Education of the Five Years Meeting is pleased to announce that Richard Faux has been appointed full-time Young Friends Secretary and Editor.

Richard Faux joined the Society of Friends in 1940 while attending the University of California—Los Angeles (UCLA). During the war he was in Civilian Public Service for seven months and then changed to 1-AO and entered the Army. After the war he received his degree from UCLA and then went to Hartford Theological Seminary, where he graduated in 1950. He then did a half year's work toward a Master's Degree.

During one of his years at Hartford he served as pastor for the Clinton Corner's Friends Meeting in New York.

For two summers he worked with the American Friends Service Committee in Mental Hospital Units at Overbrooke Hospital in New Jersey and in Peoria, Illinois. In 1950 he was with the A.F.S.C. working in the work-camp program in Germany.

On his return from Germany he married Kathleen Leiper, whom he had met at Hartford. She received training in the School of Religious Education there. They moved to Noblesville, Indiana, where he has served as pastor of the Friends Meeting there for the past two years.

The Young Friends Department has

been functioning under only part-time leadership since 1948, with Lawrence Peery and David Stanfield serving as Young Friends Secretaries, and Harold Smuck temporarily filling the position during this summer. In response to the need expressed by the Meetings of the Five Years Meeting, the Department has for some time been eager to expand its services with the help of a full time secretary and a full-time stenographic assistant.

In addition to editing the *Penn Weekly* and the *Penn Youth Quarterly*, the Young Friends Department is preparing to expand its services by introducing a new Sunday School curriculum for Junior High young Friends and a manual, "How to Organize a Friends Youth Fellowship," and by establishing youth leadership training groups, known as Friends of Youth, across the Five Years Meeting.

THE ITINERARY OF JOHN AND DOROTHY SINTON

John and Dorothy Sinton, Irish Friends, have met many American Friends during their two visits to this country—one in 1947-1948, the other now in process.

It has been a real joy for my wife and me to have had service in so many Friends Churches since coming to the United States in September, 1951. We commenced in Indiana Yearly Meeting, then moved into Western Yearly Meeting, and on our way to California we spent a happy week end in Gate, Oklahoma.

It was a great privilege to spend the winter in California Yearly Meeting, where we had a series of special meetings in eleven Friends Churches, in most of which were folk we met in 1947-1948, and the tie that binds together in Christian love has held firmly ever since. After Easter we went to Denver, then to Iowa and Michigan, and at this writing we are back in Indiana again. We have visited seven Yearly Meetings in all.

The reader may ask, "What are your impressions or criticisms?" "Comparisons are odious," but we long to see the same spiritual life in some of our Meetings in England and Ireland that we have seen in some churches here, and we would like to see more of the strong peace witness and testimony in America that we have in London Yearly Meeting. We hope to remain in this country until Spring, 1953.

John H. Sinton

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Friends For 300 Years, by Howard Brinton; Harper and Brothers; 239 pages; \$3.00.

It has been a pleasure and an inspiration to read this book which "records the history and attempts to assess the value of Quaker principles and practices as they have evolved through three centuries." Howard Brinton has made his book very interesting by the many quotations: from George Fox's pastoral *Epistles* which portray "Quakerism as felt"; from Robert Barclay's *Apology*, which "affords the most complete interpretation that we have of Quakerism as *thought about*"; and from numerous other epistles and autobiographies.

Howard Brinton has succeeded in describing the essential nature of the religion of the Society of Friends through the successive stages of its development, although in some instances there may be differences of emphasis and interpretation. He shows that Quakerism has been interpreted in the frame of thinking of the various periods. In distinction from Catholicism and from Protestantism it is a third type of Christianity, "a group mysticism grounded in Christian concepts." He speaks of it as a method directed to the inner life and accepting objective historical events as the "revelation of God in human terms through Jesus of Nazareth."

Main Theme

The main theme running through the book as Howard Brinton states it is thus: "the central fact of such a religion is the *uniting power* of the divine Spirit integrating the group as

an organic whole." The records of this small group of Christians serves to show how religion of this sort "possesses an important social function in creating social organisms." It not only produces unity in the group and in the individual but it "overcomes disunity among and within men and between men and God."

By many quotations from letters and autobiographies Howard Brinton has shown what the meaning of the presence of God has been in the lives of many Friends. He well discusses the essential meaning of the Quaker Meeting for worship and the meeting for business which is also essentially a meeting for worship. While it is generally recognized among Christians that God reveals himself within man, the Quakers carried this to the logical conclusion. They waited upon the Lord in silence and used the laboratory method of "practicing the presence of the Lord." It was a mysticism but a type of group mysticism; not a complete withdrawal from the world but a withdrawal compellingly followed by a return which led to "a positive journey to the needy." The Meeting acted as a whole. It was an organism rather than an organization. The Quaker was more inclined to say *I feel* than *I think*. These four tests were applied: authority, reason, results and intuitive feeling. Also these four fundamental social principles prevailed among their relations among themselves and in the world, community, equality, harmony, and simplicity. They determined the Quaker's attitude and relationship toward Negroes, Indians, prisoners, mental patients, religious liberty, international peace, etc. The main concern is to create ties of goodwill and understanding. Relief work is a demonstration of all four social doctrines. "Harmony is a pacifist technique by which

unity of action is reached without coercion or personal author or by majority vote." The only victory is truth.

Four Periods

In Chapter 9 Howard Brinton presents historically the development of Quakerism, dividing the three hundred years into four periods as they are related to these four manifestations of religion: mysticism, evangelicalism, rationalism, and activism of the social gospel. Each period is discussed as related to these four. He considers that "the most adequate religion is that in which all four are developed," and "each exercises a restraint on the others."

In Chapter 10 Howard Brinton discusses "Quaker Thought and the Present." It is worthy of our deepest thought. Whether we agree with all details it seems to me that we must accept his conclusions. He says that present day tendencies seem to emphasize rationalism and humanitarianism, rather than the life of the Spirit. He says that man must "develop his interior dimensions . . . to form a dyke against the floods without. . . Man has neglected his own inner world."

In the final paragraphs of this book, Howard Brinton writes, "Gradually we are coming to a time when we are presented with the choice between a totalitarianism based on the control of man by man or a *religion based on the uniting power of the Holy Spirit*." (Italics mine.) In the future, society, if saved, will be saved by "pioneer societies" that "may not be called Quaker, but their religion will resemble that of the Society of Friends and they will be able to learn something from the failures and achievements of three centuries of Quaker experience."

William E. Berry

RIVER OF STEEL

River of Steel, fast-flowing,
Onward and outward going,
Patterned and fashioned in many a mold,
You are more precious than finest gold,
And your power is ever growing.

Plasma of industry, daily replaced,
Pulsing with progress as never before,
You are serving the world in your molten haste,
Though heedless of plan to destroy or restore.
O stream of the future, may genius arise
To tame your swift current with steady hands;
It is yours to renew, to rebuild, to revise,
Uniting all nations and aiding all lands.

River of Steel, bright-glowing,
Onward forever flowing,
Roll gently into the age-to-be
While men now toil and die to be free—
Hoping, believing . . . KNOWING!

LUCILE CHANDLER

THE POET

The poet is a stranger among men,
An alien in the market-places of the world.
His shadow falls on the highways of commerce,
His voice sounds through the Babel of men's bartering,

But his music is heard only by his fellows,
By those who understand the leaf-language of trees,
The cloud-litany of sundown,
By those whose tongues are quick with sympathy,
Whose shoulders press against dark doors
Of all earth's horror-chambers.
The poet is a stranger among men,
Trying to bring his vision of tomorrow,
His dream of immaculate, far vistas
In the market-places of the world.

LUCIA TRENT

"Quaker Men," brought a splendid report of the growth of the men's movement throughout the Five Years Meeting. Merton Scott also brought helpful messages regarding Peace and Social Concerns from the Five Years Meeting.

The presiding clerk, Blaine Bronner, and recording clerk, Lena Schroeder, who have served so capably, retired this year to be succeeded by Oscar Marshburn and Arnold Owen respectively. The work of Donald Spitler as General Superintendent was noted with appreciation and he consented to continue in this responsibility.

The presence of missionaries, Helen Kersey Ford from Central America, and the Delos Wesbrooks and Wilson Eckels from Alaska, added much to the emphasis on the missions programs this year. Friends in Central America have grown so numerically and in spiritual wisdom that California is encouraging their desire to organize as a Yearly Meeting.

Whittier College participated in the sessions, with president Paul Smith bringing an excellent address on Friends and Christian Education. College students presented a panel discussion regarding the liquor problem.

Prayerful concern was expressed for the Friends World Conference and for the delegates there from California.

"To love God supremely is the greatest commandment and greatest privilege. Because of the fullness of the sacrificial love of God as revealed by His Son Jesus Christ, therefore the greatest sin in the world is to fail to love God supremely; disobeying the commandment and rejecting the privilege. Do you really love God supremely?" This is the type of searching challenge presented by Emilio Salgado that brought Christians as well as sinners to a deeper devotion at these sessions of California Yearly Meeting.

John Spitler

FELLOWSHIP COUNCIL

(Continued from page 263)

imagination, this part of the work could no doubt be expanded into greater usefulness.

Possible Merger with the World Committee

Since the World Committee was established in 1937, the American Section has been operated from the same office and by the same staff as the Council. This has caused some confusion in the minds of Friends and since many of the same people contribute to both, it was decided to establish a joint finance committee and to

"The Rural People Stepped In"

By Thelma A. Jay

Thelma Allen Jay, who is the wife of Robert A. Jay, pastor of the Harmony Friends Meeting near Wessington Springs, South Dakota, tells here of some effective political action taken by rural people in the Wessington Springs area. She writes, "We thought perhaps this would give other pastors and rural people ideas on how they can take part in municipal problems."

Too many times when an issue comes up for municipal election, rural people throw up their hands and say, "I'd like so and so, but I can't do anything." When an issue comes up that affects the rural area, instead of a "can't do" attitude, let's get busy.

Recently, the town of Wessington Springs, South Dakota, held its fifth election trying to get a liquor store within its limits. Last year a similar election was lost by only seven votes. Those promoting the election this year had a fairly accurate idea that the measure would pass by around fifty votes. That is how things stood until the rural people stepped in.

The following petition was circulated with an opportunity for contributions so the advertisement could be "bought and paid for by the petitioners appearing hereon:"

"We, the rural patrons of Wessing-

ton Springs, feel that we have much at stake in the issue of a municipally owned and operated liquor store. Since many of our young people must spend four years of their lives in your city in their formative years, it is to your interest, as well as ours, to maintain a high moral standard. We feel that a liquor store would cause a lowering of the moral standards of the community.

"Will you, the citizens and business men of Wessington Springs, keep the good faith that we have shown by our support and patronage?"

This half page ad was in the last paper before the election. The talk in the town changed. Some "on the fencers" jumped off on our side; and others who had been swayed into thinking that maybe a municipal liquor store would help the town's revenue, changed their position. The wets hadn't counted on this, and were caught off guard.

We anxiously awaited the returns from the election. We felt we had a chance in defeating the measure, but even we were taken by surprise when the issue lost by 97 votes.

Credit must be given to our Ministerial Association for their untiring efforts in hauling voters to the polls, and providing baby sitters where needed.

make a joint appeal. This has been done for several years.

Both organizations are concerned with the health and growth of the Christian faith as it is represented in the Religious Society of Friends. Perhaps they might be thought of as representing an ecumenical movement within the Society, the Council on the national level and the World Committee on the international level. Both promote intervisitation and publication. Could their work be simplified by the merging of the two groups? It would add considerably to office efficiency if that were done although it is not envisioned that there would be any large monetary saving. Of course it must be remembered that the World Committee is "Consultative" and that the Council has undertaken certain executive functions especially in fostering new Meetings. Neither group is legislative. Many feel however that the work is not so diverse that it could not be effectively cared for by one group. The whole subject is up for consideration. It came before the last annual session and after further study will come up again. The opinion of

Meetings and individuals will be valued.

The Future

Some one said recently that if you were to advertise a Quaker gathering in almost any good sized city in the United States, you would get a hearing. There is some evidence that this is true. Does our Society have a vital message for our country and the world today? Of course we have, and the Council believes we should conserve the interest of our widely scattered membership and try to arouse them and help them to become more effective in reaching others. Yearly Meetings often do fine work by way of outreach, but still more needs to be done especially among "seekers" and the scattered membership. The present day Society of Friends is too small and weak to cope with the opportunities that lie ahead, but isn't it encouraging to find spots where the spirit is breaking forth into fresh life? We believe the new groups that are springing up so spontaneously form one of the growing edges of the Society and that they are worthy of the best nurture that can be given them.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Merton Scott.

Nationalism and Missions

The small, dark, dynamic pastor from Guatemala was speaking earnestly to California Yearly Meeting. "We are deeply grateful to you for what you have done for us in missions, but now we are no longer children. We want our independence." There was no spirit of rebellion or resentment in what he said. It was a simple statement of the feelings of people in many parts of the world. A California friend who had recently visited the field emphasized what Emilio Salgado had said by giving his observations while in Central America.

Then from her wide experience in mission fields in different parts of the world—Africa, India, Honduras—Helen Ford added the judgment that this was true in all these areas. This must be an accepted fact in missionary work from now on.

Missionaries from the United States are still needed, desired and welcome in most of countries where they have been working. But, no longer are they going to do the work of the church for the people of those countries. Now they must go to work *with* the nationals, accepting these nationals as their equals in determining policies, administration of the work and permitting them to make their own contributions to the fellowship of Christians everywhere.

THE LESSON OF MEXICO

Protestant missions in Mexico are only now beginning to recover from the sickness that was nigh unto death during the past two decades. The missionaries had carried the burden of the work so completely that when the new laws excluded these foreign workers, there had not been developed a sense of responsibility and administrative skills in the new churches. This is not intended as criticism (it happened in nearly all Protestant missions); it may have been unavoidable.

While there is yet a brief time left in most of our fields (China is gone for many years to come), we must do all possible to develop this sense of cooperation, of sharing with the new churches in doing God's work in the world.

One senses in the work and ministry of men like Juan Guzman, Benjamin Ngaira and Emilio Salgado that the Christian Church in the United States has no monopoly on either ability or spirit. There is even hunger for the contribution they have to make to us. More Yearly Meetings might



**EMILIO SALGADO, minister of
the Friends Meeting at Chiquimula,
Guatemala**

find their annual sessions enriched if they were to invite these Friends as their guest speakers. Even if, in some cases, it is necessary to use an interpreter.

WHY NATIONALISM IS INCREASING

We shall increase our difficulties and make a tragic blunder if we attribute these new attitudes to the operations of the Communists. Of course, red agitators capitalize on the spirit of unrest and resentment of Western or white domination which accompanies this social revolution. The causes, however, lie elsewhere.

The very missionary activity which is, in some areas, threatened by nationalism is largely responsible for the planting of the seed. We did not see that it is dangerous to tell men that God loves them. "If God loves us, then we are men" has been the result. "We are not just beasts of burden, nor a source of cheap labor to be exploited by those with white skins." These peoples—remember, they make up nearly three-fourths of the world's population—are standing up in their new found dignity and are revealing the capacities which we had not seen because of our own attitudes.

With the missionaries, or following shortly after, went many of the patterns of our lives with technical devices and abundance of food and clothing. Seeing, they said, "If God loves us, if He created the earth, then we too, have a share in its bounties."

These factors which we have named, accompanied by a new status for women, awakened millions of men and women around the world to a new day. We recognize that these people still have many limitations, some of which will produce tragedies, but we ignore or discount these hopes and ambitions at our peril. They must be an accepted part of any missionary activity in our day.

Another error which we must recognize as such and avoid as the plague is to say, "We must do these things or the Communists will take over." We've got to fight Communism by these means.

These people must be accepted as persons because they are. Because God loves them even as he does us. Their churches must be accepted as equal to our own churches, because the Spirit of Christ is found among them. This, not wealth, numbers, nationality or cultural level determines what is the Church of God. Their ministry to us must be sought because we have need of the contribution which they can make.

How many times we of the churches in the United States might have a clearer understanding of the presumption, arrogance, and self-righteousness in our national pronouncements and actions in international relations, if we had lived closer to our fellow Christians in the young churches of the world. Then too, would our work as Friends in the field of national legislation be more effective and better informed in matters of tariffs, immigration laws and technical assistance programs. These matters are not just our own national business nor simply affairs of government. They affect the lives of individual fellow-Christians and the well-being of the Christian Church in every corner of the globe. Are we yet our brother's keeper in the Twentieth century?

More and more must we avoid the error of identifying the Christian Church with the Western patterns of life, political, technical and social. Christ has much more to reveal of Himself to mankind; the revelation is much more likely to come through the lives of those in the young churches than from us who are so sure of being His "chosen People."

* * * * *

Many false hopes for peace and immediate improvement of world relations were aroused in the Southern California area on June 25 as people saw a headline across the front page of the Los Angeles Examiner, "GENERAL SUICIDE IN THE PENTAGON."

(Continued on page 277)

The Sunday School Lesson

Prepared by RUSSELL E. REES

For August 24—David Becomes King

1 Samuel 18: 1-5, 14-16, 22: 1-2, 23: 15-18

2 Samuel 5: 1-5

Saul and David present a study in contrasts. Saul was the mighty man, commanding loyalty, if not respect, forthright in speaking to the hesitant tribes, courageous in battle and menacing in appearance. David on the other hand is the product of a simple life, a dreamer and a poet, a skilled musician, coming as a beardless boy to the court.

Samuel appears to have learned his lesson after his selection of Saul, for in David he was looking for inner strength, rather than outward impressiveness. The almost unreasoning jealousy of Saul of this young man amazes us, except that jealousy is quite a common weakness of men in high position.

Jonathan has many of the qualities which his father lacked. He had the capacity for a great loyalty and devotion to his friends. That he should have given to David, his rival for the throne of his father, his undying love, commends him as a very exceptional person. He would have made a fine king if he could have kept this feeling of kindly goodwill even toward his enemies.

The story of Saul and David is told with almost a villain and hero motif. From chapter 18 to chapter 30 of 1 Samuel, most of the material has to do with Saul's growing hatred of David and of his attempts to remove David from the court in some way. Yet, because of the popularity which David had won these efforts to do away with him had to be stealthily undertaken. As the story progresses, the impression of the reader is deepened that Saul is more and more evil, and David more and more commendable. Much of the later esteem for David surely came from these chapters, and the picture there painted of the young son of Jesse.

The people were ready for a change when David came to the throne, and the popularity which he had built up over the years were much in his favor. David, in spite of his many mistakes and even grievous sins, was a religious person. His influence was on the side of the things which Moses had stressed, and he therefore is looked upon as being the real spiritual descendant of Moses and the Law.

Leaders cannot always be charged with responsibility for the good or evil

of the nation. But they have some responsibility. When the king is honest and morally upright the people at least have an example to follow. When they are bad, some of the people are bound to accept the pattern for their own lives.

In our own country the people carry more responsibility for the conduct of national affairs than did the children of Israel. We do have more to do with the selection of leaders, and when bad men are put in office in a democracy, it is because the voters have not exercised the proper care in selecting their leaders.

"Sooner or later an irreligious nation becomes an immoral nation," writes Dr. McCracken. Decency, he insists, is not enough, for it will soon cease to be even decency. The importance of religious roots to morality have been often asserted and never, so far as I know, disproven.

Questions:

1. What was the basic difference between Saul and David? Why was David a greater man? Has history rightly appraised the two?

2. What do you mean when you say, "he is a religious person"? Carefully analyse the idea of religious persons.

For August 31—The Reign of David

2 Samuel 5: 6-12, 8: 13-18

The achievements of David in the early years of his reign may be summarized somewhat as follows: he extended the boundaries of the kingdom in all directions, making it for a short time a nation of considerable consequence; he finally won the mountain stronghold of Zion and moved his court from Hebron to the new city, destined to become Jerusalem; he received recognition from surrounding nations, placed his soldiers in various cities and began to enrich the treasury by the tribute of other peoples.

All of these achievements are however of a material nature and do not necessarily represent any moral gains. It is added that David ruled with justice and righteousness. One does not have to exercise much perception to see however that certain evils and weaknesses are beginning to appear in the national structure. There is a little too much dependence upon military force, a little too much pride in expanding borders, a little less gratitude for the goodness of Jehovah. The days of struggle are past and forgotten for

David, and the years of prosperity were to undermine his character more than the years of adversity.

There can be little doubt about the place of David in the history of the nation. He was a man of considerable genius, much natural leadership, the ability to win and hold friends, and it must be said some ability as a military leader. From a purely material point of view, the nation reached its largest dimensions under his reign. But if one looks at his personal life there are many things to be improved. Too many wives, too much favoritism among his sons, too easy an acceptance of the prerogatives of a king, these were the mistakes which were to bring him to his grave in sorrow.

Now the value of the Old Testament is nowhere better illustrated than in these stories of David. He was without doubt the nation's greatest hero. All kinds of legends must have grown up about so important a figure and as time goes on usually the good is magnified and the bad is minimized. One could have understood it if all the reflections upon David's character had been omitted. But it is not so. What appears is a straightforward story of his life with all the good and bad mixed together. You must look at both sides and strike a balance. We feel as we read it that the story is genuine and not manufactured. Here is a man we can understand, a man in whom the struggle of the good and bad is a pitched battle, with, I think, the victory finally on the side of the good.

It is the personal side of David's life which should interest us most. Probably none who read these words will ever be a king, but we are all persons, facing our own temptations, dealing with many of the same problems faced by David. There are the marital problems, the family problems, the relations with neighbors, the temptations arising out of covetousness, the weaknesses of the flesh. We are not successful because we are kings and extend our borders, but because we are men and overcome the temptations which beset us all.

Questions:

1. What are the elements of strength in David's life? What were his outstanding weaknesses?

2. In what ways is the study of David's life valuable to you? Does it help you to understand yourself better?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The employees of the Friends Central Office at 101 South 8th St., Richmond, Indiana, will be on a forty-hour week throughout the summer and until October 1. All offices will therefore be closed on Saturday. The Book and Supply House will remain open six days a week as usual.

* * * *

First Friends Monthly Meeting in Whittier, California, hopes to help the youth of Whittier this summer, both those in the Meeting and those outside, by conducting a youth center during July and August. Recreation, crafts, sewing, singing and dramatics are among the events planned.

* * * *

Many Friends will remember Horst Legatis, a young German Friend who attended the Five Years Meeting in 1950 and visited a number of Friends Meetings across the country. The Wichita Friends paper reports that he is now engaged to Anita Faber of Frankfurt, Germany.

* * * *

After a sojourn of a few months, Fred W. and Elizabeth Emerson have permanently removed from Las Vegas, New Mexico, to Murfreesboro, Tennessee, where they will make their future home at 616 Fairview Avenue. Elizabeth Emerson is the author of the recently published biography, *Walter C. Woodward, Friend on the Frontier*.

* * * *

Children attending the Daily Vacation Bible School at Winchester Friends Meeting in Indiana took an offering each day for the purpose of helping Friends in New London, Indiana, rebuild their Meetinghouse. The New London Meetinghouse was completely destroyed by fire in November, 1951. A drive is now in process to rebuild it.

* * * *

Six members of Nebraska Yearly Meeting are attending the Friends World Conference in Oxford: Clarence and Margaret Perisho of Lincoln, Nebraska; Guy Solt of Philadelphia, Pennsylvania; Essie V. Platt of Wichita, Kansas; and Helen and Dorothy Mesner of Central City, Nebraska. Helen is the daughter of Raymond and Erma Mesner, Dorothy the daughter of Hugh and Lois Mesner; hence the girls are cousins.

* * * *

The Nellie H. Markle memorial fund, designated for the Board on Christian Education of the Five Years Meeting,

has now reached \$319.80. While final disposition of the fund will be made in January, the Central Committee of the Board has unanimously agreed that it should be given to a worthy project in the field of children's work, since Nellie Markle's first interest was in the Christian education of children.

* * * *

In order to begin sewing classes for the women in the community, the American Friends Service Committee unit in El Salvador needs two non-electric sewing machines, preferably Singer machines. Instructions for shipping will be sent to anyone interested in contributing a new or used machine, and shipping charges will be paid by the A.F.S.C. For additional information, write to Wanneta Chance at the A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

* * * *

There are eight summer projects in Mexico this year sponsored by the American Friends Service Committee. About 125 volunteers are working in the Mexican units, with nine in El Salvador. Besides Mexican and American volunteers, there will be eleven foreign students in the projects. Four of the projects are new, and will be concerned with recreation, vaccination, drainage systems, soil conservation, and school programs in various Mexican villages.

* * * *

A letter by Clarence Pickett in the correspondence columns of the June 14 issue of *The Saturday Review* comments on Whittaker Chambers as a Quaker and on his conception of the Society of Friends. There are frequent references to Quakers and sev-

New England Yearly Meeting, in session June 17-22, sensed a need for closer contact between its members and the work of the Five Years Meeting. A Coordinating Committee was appointed, consisting of the Yearly Meeting representatives on the several Boards and Committees of the Five Years Meeting. These persons will promote the interests of the Five Years Meeting within the Yearly Meeting and be available to the Meetings for specific information.

eral paragraphs on his refusal for service by the American Friends Service Committee by Whittaker Chambers in his recently published autobiography, *Witness*, which was extensively reviewed in *The Saturday Review*.

* * * *

Conscientious objectors judged sincere by their draft boards may not be sent into non-combatant service against their will, Selective Service headquarters announced recently. A recent decision on this question by U.S. District Court Judge Charles J. McNamee of Ohio upholds this ruling and has been circulated to local draft boards. Judge McNamee's ruling is expected to reduce the number of religious objectors who are sent to federal prison for refusing to accept the decisions of local draft boards.

* * * *

Frank L. Davies, pastor of the First Friends Church at Marshalltown, Iowa, sailed for England on the maiden voyage of the new liner, "United States," on July 3. He and Frances Norman of Ames, Iowa, will represent the Marshalltown Meeting at the World Conference of Friends at Oxford. Frank Davies has two sisters in England. His brother, Harold Davies of Wichita, Kansas, also sailed in July, giving the family the first chance of a family reunion in thirty years.

* * * *

Horace R. Stubbs of Brooklyn, New York, has been elected vice-president of CARE, the non-profit overseas relief service. He will also serve on CARE's Board of Directors as the representative of the American Friends' Service Committee, one of its member agencies. As a director and vice-president he replaces Kendall Kimberland, previous AFSC representative, who is going to India. An official of the Socony-Vacuum Co. until his retirement recently, Horace Stubbs has a wide background of Quaker service.

* * * *

Lincoln School (Providence, R.I.) students were successful in the Atlantic Monthly Contest with one top paper and two merit papers. In the Story Contest, Ann Winsor contributed a story entitled "Loneliness;" in the Essay Contest, Sally Walter contributed an essay entitled "From Heaven, Tears;" in the Poetry Contest, Mary Louise Evans contributed a poem entitled "When Darkness Comes." Three seniors at Lincoln School were awarded prizes for general excellence and high academic standing for four years. They

Fifty Yearly and General Meetings as well as other groups of Friends around the globe are represented in the new *Handbook of the Religious Society of Friends*. Information is given on the beginnings and development of each group, its main concerns and present activities. Lists of Friends Schools, Friends periodicals, centers and offices, and membership statistics complete a world picture not available elsewhere. This 125 page *Handbook* may be ordered from the Friends World Committee, American Section, 20 South 12th Street, Philadelphia 7, Penna., at 60c per copy; 50c each for quantities of 10 or more.

were Gail Ames, Mary Louise Evans and Diana Scott.

Arrangements have been made for the twenty Wilmington Yearly Meeting delegates to the World Conference at Oxford to make a thirty-minute tape recording at the close of the Conference to be flown back to Wilmington in time to be played at the Yearly Meeting sessions held August 11-17. This method of reporting is planned because very few of the delegates will be able to return in time to make a personal report to the Yearly Meeting. The recording will be made as an interview with all the delegates giving their impressions of the Conference and what effect it had upon them personally.

Merny Saveker, a missionary and teacher at the Friends Mission in Guatemala for the past thirty-one years, has been visiting in the United States during the early part of the summer, and is now on a trip to England where she will visit relatives and attend the World Conference as a non-delegate. She was a leader at the Youth for Christ International Conference held recently at Winona Lake, and has talked to various groups of Friends, showing pictures of the work in Guatemala. She plans to spend the fall in California, where her family home is in Denair, and return to Guatemala at Christmastime. The Guatemala Mission is under California Yearly Meeting.

Alice Merlyn Wagner, former operator of the Friends Book and Supply House, has been named manager since

the resignation of James R. Furbay. A graduate of Friends University with a B.D. from Hartford Theological Seminary, Alice Wagner has been with the Book and Supply House, 101 South 8th St., Richmond, Indiana, for three years. Previous to this, she served as Religious Education Director for the First Friends Meeting in Whittier, California. The administrative work of the Sunday School supplies, which James Furbay also handled, will be assumed by Leonard Hall in addition to his duties as General Secretary and Editor for the Board on Christian Education.

Among the American young Friends attending the Young Friends International Gathering, Reading, England, July 18-25, were three California young Friends, Marilyn Votaw, Edith Halling and Margaret Paull. They are also delegates from California Yearly Meeting to the Friends World Conference at Oxford. Marilyn Votaw is a member of First Friends at Whittier and a student in Whittier College. Edith Halling is also a member of Whittier First Friends and a teacher at Alhambra High School. Margaret (Peggy) Paull is a member of Montbello Friends, an elementary teacher and a part-time student of German. She plans to study for a year in Europe following the Conferences this summer.

Earlham College is one of six schools in America which have been chosen as summer workshop sites for conferences on "What Is a Christian College" conducted by the Association of American Colleges through its committee on research. Approximately fifty faculty members of church-related colleges and universities in the Indiana area attended the Conference held on the Earlham campus July 2-6. President Clyde Milner of Guilford College is a member of the research committee planning these conferences, which concern "the nature and role of the Christian College in contemporary America." President Thomas E. Jones of Earlham gave the opening address on "The Christian College in the International Scene."

The lead editorial in the June 4 issue of *The Christian Century* comments on the organization of the National Committee on Religion and Rural Life, a group formed by the Rural Life Association, headed by Stanley Hamilton, and the National Catholic Rural Life Conference. Headquarters for the new body will be at Quaker Hill in Richmond, Indiana. *The Christian Century* comments, "Why is it possible for Catholics and Protestants to work together on rural

problems as they seem unable to do in regard to other matters? . . . The program by which this new body intends to bring the ministry of religion to bear on rural needs both in this country and abroad is not so important as the fact that these Protestants—most of them Quakers—and Catholics mean to do it together."

Laura E. Carson reports that her patterns for felt baby slippers are still being used by groups, and that more patterns have been made for distribution by a group of young people of the Congregational Church of Brighton, Massachusetts. A letter to Laura Carson from Gladys Parker of Nashville, Tennessee, states, "Thank you for your further directions on shoe making. We surely will be making more next year. Our exhibit after church one Sunday attracted so much attention that we'll have more hats donated and more volunteers, I'm sure. Now that I've learned how to increase and decrease sizes I'm going to make some for our own grandchildren. Greensboro, N. C., is our nearest clothing center. We've collected and shipped off over 500 lbs. of clothing since school opened last fall." Patterns and instructions for making felt baby slippers for overseas relief will be gladly sent by Laura E. Carson at 169 Bay State Road, Boston 15, Mass. A stamped envelope for reply will be appreciated.

Robert E. Wilson, a Friend, has written a novel built about the experiences of a conscientious objector in World War II which will be published in September by Fellowship Publications. The book, entitled *Aideen MacLennon*, concerns a C.O. in the Civilian Public Service camps and mental hospitals that were part of Bob Wilson's own background in C.P.S. Portions of the book were written while the author was a resident at Pendle Hill. "We think this is a good book," reports Alfred Hassler, editor of Fellowship Publications, "because it is an honest book. It does not pretend that a conscientious objector is *per se* a saint. On the contrary, the heart of the story is the struggle of Aideen MacLennon to bring his own life into harmony with the ideals he professes in his rejection of war." The story of Aideen MacLennon begins in a mid-west college in the period just before the war. It traces his rebellion against certain factors in his middle-class life, his registration as a C.O., his own deepening insights developed slowly and painfully through Friends work camp, CPS camp and mental hospital service, and postwar reconstruction.

Friends wishing hospitality for Western Yearly Meeting should contact Arletia Thomas, 118 S. East St., Plainfield, Indiana (phone 2551.)

* * * *

Max Rees, a former Earlham College student who has served as pastor of the Carthage Meeting in Indiana, will become pastor of Fairfield Meeting in Indiana on September 1. He has been farming near Ridgefarm, Illinois, for the past few years. His father, Russell Rees, is pastor of Chicago Friends Meeting. Max and Avis Rees have four children. Max Rees succeeds Albert Copeland, who has given faithful service at Fairfield for the past eight years.

Friendly Fellowship

WATSEKA, ILLINOIS—Mary Hiatt, who has served as minister of the Watseka Friends Meeting for the past three years, has accepted a unanimous call to remain another year. During her years as minister of the Meeting she has been faithful in expounding the Gospel and her ministry in the homes has been gratefully received.

Rachel Watters

* * * *

RICH SQUARE MEETING, INDIANA—The Rich Square Friends Meeting near Lewisville, Indiana, observed the 118th year of its organization with a Homecoming on Sunday, June 15. A good attendance and a perfect June day combined to make the event most successful. Dr. Murvel Garner of Richmond, Indiana, is pastor of the Meeting. Under his leadership this rural Meeting is gaining in interest, in spiritual growth and in attendance.

Bessie L. Johnson

* * * *

GRINNELL, IOWA—Our Church held a successful Bible Vacation School between June 2-13. Sixty children enrolled and the average attendance was 51. Charles and Celia Whitley headed the school. We followed a Bible centered course of study during the two weeks. A picnic supper was enjoyed on the closing day, and a program was given by the children on Sunday evening, June 15.

Philip Frazier and his talented wife, Susie Meek Frazier, were leaders of the evening services on June 22. Everyone enjoyed hearing their message given in song and spoken word. Their work is among the Osage Indians at Hominy, Oklahoma.

We are entering into the new church year with faith and hope of doing more in service in God's work.

Mrs. Harvey Mikel

* * * *

WINCHESTER, INDIANA—The Winchester Friends Meeting has just com-

pleted a two week Daily Vacation Bible School. They had an enrollment of seventy-five and were divided into Kindergarten, Primary and Junior Departments. The teaching staff consisted of local Sunday School and church workers. The theme of the whole school was "Our Church and How It Grew." The closing program on June 15 grew out of daily projects. Among other things the Primary group dramatized Hebrew children making a trip to Jerusalem to worship in the temple. The Junior group dramatized the scene that called forth the picture, "None Shall Make Them Afraid." Psalms were memorized and repeated in their natural setting. Many songs were learned. Naomi Flatter spoke to the Primary group about children of Jamaica and books of Bible stories were made to send to the Jamaican children.

Lois P. Kamp

* * * *

CHESTER FRIENDS MEETING, OHIO—Chester Meeting, a rural Meeting in Wilmington Yearly Meeting, has just closed a very successful two week school with an enrollment of sixty four, average attendance 89, perfect attendance 43, and 7 with a four year perfect attendance record. Our first introduction to Daily Vacation Bible School was just thirty years ago. With the exception of the years of World War II when gas limitation prevented "bringing in" the children, Daily Vacation Bible School has been an annual experience. Not only have the children learned more about the Bible and its teaching during the school than in a year of Sunday School, but the teachers also have had that experience. Often, in seeking teachers, we have discovered latent talent. The devotional periods were especially fruitful because of the participation of the children themselves. This year the music department was characterized by a joyous exuberance which was infectious. A school newspaper edited by the pastor was distributed throughout the community, enlisting the interest of those having no participants. The closing program ended in a social fellowship in the church basement which was climaxed by a generous spirit of friendliness.

Ethel H. Wall

In the Larger Circle

The Norwegian State Lutheran Church is raising money for food and clothing for the relief of homeless and needy persons in Germany. Although anti-German feeling still is strong as a result of the long Nazi occupation in World War II, churches in Norway

have collected more than \$250,000 since 1947.

* * * *

Henry Smith Leiper of New York, associate secretary of the World Council of Churches, will relinquish that post to become executive secretary of the Missions Council of the Congregational Christian Churches on September 1. Dr. Leiper, a leader in the ecumenical movement for the past 22 years, played an important part in the setting up of the World Council of Churches at Amsterdam in 1948. He will be remembered by Friends for his attendance and addresses at the sessions of the Five Years Meeting in 1950, and his subsequent article in *The American Friend*.

* * * *

A statement denouncing race segregation was adopted recently by the General Board of the National Council of Churches. It pledged the Council to strive for a "non-segregated church and society." Two board members, both from the Presbyterian Church in the U.S. (Southern), abstained from voting on the document, saying that it would "cause a disruption of the racial gains our Church has been making." The statement, approved by all other board members, said that the churches were as much to blame for the continuation of racial segregation as secular institutions, and called on the churches to put "their own house in order." The statement said, "Above all, the principle of segregation is a denial of the Christian faith and ethics which stems from the basic premise taught by our Lord that all men are created the children of God."

ON CHRISTIAN FRONTIERS

(Continued from page 273)

The previous item leads us to observe, however, that the greatest threat to building a world at peace does not lie in the Pentagon and its militarism. The greatest threat is in a growing sense of confidence in forces and military violence to accomplish what we desire and an increasing tendency to attribute all the evil in the world and our difficulties to the Kremlin.

This keeps us from doing those things which we might do to resolve the "cold war" and improve the lot of men everywhere because we can make it come out the way we wish when we get strong enough. The second part blinds us to faults, mistakes and sins which we as a nation have committed. To say (even though it is true), that they have not been as evil or as great as those of the Russian government, will not protect us from their consequences nor relieve us of guilt.

Merton Scott

WORLD CHRISTIAN FELLOWSHIP

THROUGH THE UPPER ROOM

CHRISTIANS from forty different countries combine their talents to produce the daily devotions in the September-October "World Christian Fellowship Number" of The Upper Room. An inspiration for world-wide evangelism and missionary education, this annual number points, through common worship, to the real unity of the Christian faith.

Ten or more copies to one address, 5 cents each.
Individual yearly subscriptions (6 issues) 50 cents, two years \$1.00.
Special pocket edition for service men and youth, same price.

THE UPPER ROOM

World's most widely used daily devotional guide.

1908 Grand Avenue

Nashville 4, Tennessee

POETRY CONTRIBUTORS

Lucile Chandler, 968 17th Ave. S.E., Minneapolis, Minnesota.
Lucia Trent, Box 2032, San Antonio 6, Texas.

A NOTE ON RICHARD NIXON

Richard Milhous Nixon, California Senator and Vice-Presidential candidate on the Republican ticket, is a Whittier College graduate of 1934 and a member of the East Whittier Friends Church (California Yearly Meeting) along with his wife, Patricia Ryan Nixon, and their two daughters.

The Nixon political career began when he entered Whittier College as a freshman in 1930. He was elected class president, and as a senior was president of the entire student body. He majored in history at Whittier, studying under Whittier's present President, Paul S. Smith, and making the college's Honor Society in each of his four years.

In college he began his oratory and public speaking fame also, winning the intercollegiate extemporaneous speaking championship of Southern California in 1934 as Whittier's representative. From Whittier, he went on to Duke University to earn his law degree. He has been a member of the board of trustees of Whittier for over ten years.

BIRTHS

GODSEY—To Robert and Lavona Reese Godsey, a daughter, Karen Lee, on May 29, at Richmond, Indiana.

ISAACS—To Charles and Nancy Jones Isaacs, a son, Charles Manning Jr., on June 19, at Lexington, Kentucky.

MARRIAGES

BURCH-SPITLER—Mary Doreen Spitler, daughter of Donald and Loreen Spitler of Whittier, California, to Charles William Burch, son of Robert and Margaret Burch of Wichita, Kansas, on June 30, at the First Friends Church in Whittier, California. Robert Cope, pastor of the Whittier Friends Church, and Donald Spitler, father of the bride, participated in the marriage ceremony.

DAY-HOGE—Ellen Kathlyn Hoge, daughter of John and Laura Hoge of Whittier, Iowa, to Charles H. Day, son of Della R. Day, formerly of Iowa but now of Guilford College, N.C., and the late Clarence H. Day, on June 14 in the Friends Meetinghouse at Whittier, Iowa, after the manner of Friends.

DEWEES—POLING—Edith L. Poling, a member of Phoenix Meeting, to James E. Dewees, a member of Middletown (Pa.) Meeting but now affiliated with Phoenix Friends, on May 29, at the home of Mrs. Donald G. Carlson, sister of Edith Poling, in Phoenix, Arizona. As far as is known, this is the first marriage held after the manner of Friends to be accomplished in Arizona.

HULBERT-SMALTZ — Jean Elizabeth

Smaltz to Lloyd Clair Hulbert, member of Church Street Preparative Meeting in Minneapolis, Minnesota, on June 29 at Minneapolis Friends Meeting, Richard Newby officiating.

KANGAS-REECE—Anna Reece, member of Des Moines Monthly Meeting, daughter of Ernest and Olive Reece, to John Kangas, on June 15, at Minneapolis, Minnesota, Friends Meeting, after the manner of Friends.

SPENCE-SINTON—Dorothy E. Sinton, daughter of John H. and Dorothy Sinton of Tandragee, Northern Ireland, and a teacher in the Friends School at Lisburn, Ireland, to James Moreland Spence, also a teacher in the Friends School, on April 16 at Tamnamore Friends Meetinghouse at Tandragee. The couple will visit in the United States during July and August.

DEATHS

CRABTREE—Emma C. Crabtree, on May 9, at Lawrence, Massachusetts. Born January 23, 1872 at Bingley, Yorkshire, England, she came to this country as a young woman and resided for the past sixty-three years in Lawrence and Methuen, Massachusetts. She became an active member of Boston Monthly Meeting in 1896 and was a most faithful member of Lawrence Monthly Meeting, taking an active part in all church activities, until the time of her passing. She worked diligently, knitting for the relief work of the American Friends Service Committee through the Elizabeth Fry Circle of Lawrence Meeting. Surviving are her daughter, Myrtilla Crabtree of Methuen, Mass., with whom she made her home; one son, Fred, of Atlantic City, N. J.; a sister, Bertha Townsend of Detroit, Michigan; and several nieces and nephews. Funeral services were held with the Rev. Arba J. Marsh, Herbert B. Wood of Wilmington, Delaware, and Alfred Lee of the Lawrence Society of Friends participating. Burial was in Elmwood Cemetery in Methuen.

DE VOL—Edgar De Vol, on May 3, at Glens Falls, New York. He was a faithful member of the Glens Falls Friends Meeting. He was an industrial engineer in the Imperial Paper and Color Corporation of Glens Falls. Surviving are his wife, Ella; three sons, David L. of Boulder, Colorado, Clarence E. of Perry, Ohio, and William T. of Glens Falls; three daughters, Nancy B., Ruth E. and Faith B. of Glens Falls, New York; three grandchildren and two sisters, Mrs. Earl Edmonds and Mrs. Bertha Sweet of Glens Falls. Funeral services were conducted by Cecil E. Pearson. Interment was in Pine View Cemetery in Glens Falls.

HORINE—Esther Horine, on June 18, at the home of her daughter, Pearl McNutt, in Haviland, Kansas, aged eighty-six. She was a member of First Friends Meeting in Des Moines, Iowa, and spent most of her life in Des Moines, moving to Haviland five years ago. Surviving are two sons; Floyd of Des Moines and Melvin of Denair, California; and one daughter, Pearl McNutt. Graveside services were held in Des Moines with Anna Alberry and Herbert Pettingill in charge.

MARIS—Louisa T. Maris, on June 18, at El Monte, California, aged eighty-six. She was the daughter of Caleb and Deborah Watson Maris. She lost her sight at the age of twelve and received her education in the institu-

tion for the blind at Columbus. Later with her sister, Deborah Maris, a minister, she helped in the mission at Oskaloosa, Iowa. After coming to California, she was active in the Sunday School of the Friends Church at Whittier, California. She was cared for at El Monte by her mother's niece. Ever cheerful and patient, she lived in the shadowland for seventy-four years. Funeral Services were held in Whittier California with Robert Cope officiating.

MEEK—Jennie Meek, mother of Susie Meek Frazier, on May 4, at Los Angeles, California, after an illness of several months. She attended White's Institute at Wabash, Indiana, as a girl, completing her grade school education there and, after returning to her reservation home in Oklahoma, taught in the Government School for Indians for three years. She was married to the late David N. Meek, a Friend who had moved to Oklahoma from Ohio. She had been a loyal Friend since her school days at White's Institute, and all of their nine children received their religious education under the teaching of Friends missionaries at the Shawnee Indian Mission. She and her family have been strong supporters of the Friends Indian Missions. She was laid to rest in the Old Shawnee cemetery near the Shawnee Mission church building. Philip Frazier conducted the funeral services and all of her children except one daughter who was ill were together for the service, two of her daughters coming from California. During the last six months of her life, Jennie Meek made her home with one of her daughters, Rilla DePorte, in Los Angeles. Eight of her children survive her. Susie Frazier writes that they all testify she had a listening ear and sympathetic heart big enough for each of them and all their children. She is very greatly missed. Many Friends will remember hearing Susie Frazier tell of her mother's experiences at White's Institute.

THOMAS—Marshall Edward Thomas, on June 12, at Kokomo, Indiana, aged sixty-two. He was the son of Leonard S. and Mary Ann Edward Thomas, and was married to Elsie M. Shanklin in 1915. He was a member of the Union Street Friends Meeting in Kokomo, and was a machinist by trade. Surviving are Elsie Thomas; three children, Frank Finley Thomas and Jeanne Rosemary Lundin, both of Kokomo; and Earl Leonard Thomas of Chicago; and a brother, the Rev. John W. Thomas of Willow Hill, Illinois. Funeral services were held at the Union Street Friends Church with Norman Young officiating. Burial was in Crown Point Cemetery.

UNDERHILL—William A. Underhill, on June 20, at the Veteran's Hospital, Sawtelle, California, aged seventy-three. He was the eldest son of Stephen and Lizzie Underhill and was born at Croton Point, New York. He is survived by a brother, S. Maurice Underhill of Lafayette, California.

PASTOR WANTED

Fall Creek, a rural Meeting near Hillsboro, Ohio, in Wilmington Yearly Meeting, wishes full-time pastoral leadership. Modern parsonage on lot adjoining Meetinghouse. Reasonable salary. If interested, write Ione T. Cook, R.R. 1, Hillsboro, Ohio.

HUNTINGTON HOME

Amesbury, Massachusetts

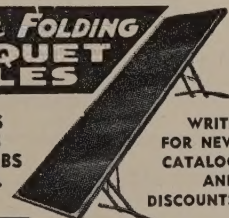
This Friends Home, under the care of New England Yearly Meeting and located in the small country town where the poet Whittier lived, invites applications from Friends. Men or women or married couples accommodated. Meetinghouse nearby. Unusually low rates with special reductions for retired Friends teachers. Address The Matron.

WANTED

Is there an active Quaker couple who would like to become a part of Lower Bucks County or adjacent Montgomery County community? Full or part time. Please write to Muriel C. Leedom, secretary, Friends Service Council, Yardley, Pennsylvania.

WANTED

Original old oil paintings on canvas or wooden panel, water colors and pastels of such subjects as landscapes, historical events, portraits, fruit and flowers. I will also buy Currier and Ives color prints. Send description and price to: Robert Carlen, 323 South 16th Street, Philadelphia 2, Pennsylvania.



Monroe FOLDING BANQUET TABLES

DIRECT PRICES TO CHURCHES, SCHOOLS, CLUBS, SOCIETIES, etc.

Manufactured by
THE Monroe COMPANY

131 CHURCH ST., COLFAX, IOWA

WRITE FOR NEW CATALOG AND DISCOUNTS

LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30, 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California.—Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio.—Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Don Stanley, pastor.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina.—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana.—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 pm. at 306 W. 39th. Visiting Friends always welcome.

Long Beach, California.—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

BE SECURE BE PROVIDENT



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Lynn, Massachusetts.—Friends Meeting-house, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Mooresville, Indiana.—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts.—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Messner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, Vermont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Un-programmed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

Wilmington College

Work and Study

"Therefore, I am for Wilmington College. And I want to congratulate its president, its faculty and its students on three counts. The first is its revolutionary idea of self-help; the second is that it is a small college; and the third is that from it will flow uncommon men and women. And the nation needs them."

Herbert Hoover

WILMINGTON, OHIO

For further information, address Director of Admissions

1799

WESTTOWN SCHOOL

1952

WESTTOWN OFFERS:

1. Basic education in small classes under the guidance of skillful, sympathetic teachers.
2. An opportunity to participate in a wide variety of hobbies, sports and activities.
3. Life in a closely-knit rural community where religion and moral character are considered of prime importance.

APPLICATIONS NOW BEING ACCEPTED FOR 1952-53

For information address: DANIEL D. TEST, JR., Headmaster, WESTTOWN SCHOOL, Westtown, Pennsylvania

OAKWOOD

Coeducational Boarding School

Founded by New York Yearly Meeting in 1796

The fundamental purpose of Oakwood School is to help each student learn how to respect infinitely and to promote actively that of God in every man! Our corollary purpose is to help each one individually and all together to grow in the realization that the individual finally finds himself by making his own distinctive contribution to society and by seeking appreciatively the contributions of others.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

DUE TO A VACATION PERIOD AT THE BRETHREN PUBLISHING HOUSE, THERE WILL BE NO ISSUE OF THE AMERICAN FRIEND FOR AUGUST 14. THE NEXT ISSUE OF THIS JOURNAL WILL BE PUBLISHED ON AUGUST 28.